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ON

ENGLISH ADJECTIVES IN *-ABLE*.

By the same Author.

RECENT EXEMPLIFICATIONS OF FALSE PHILOLOGY.

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"Almost *indispensable* to the student of the English language."—Rev. Walter W. Skeat, in *The Academy*, Jan. 24, 1874.

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In preparation.

AMERICANISMS DISCRIMINATED AND CLASSIFIED.

ON

ENGLISH ADJECTIVES IN *-ABLE*,

WITH SPECIAL REFERENCE TO

RELIABLE.

BY

FITZEDWARD HALL,
C.E., M.A., HON. D.C.L. OXON.,
FORMERLY PROFESSOR OF THE SANSKRIT LANGUAGE AND LITERATURE, AND OF INDIAN JURISPRUDENCE, IN KING'S COLLEGE, LONDON.

Alius enim alio plura invenire potest, nemo omnia.—*Ausonius.*

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PREFACE.

In 1873, when announcing the preparation of a new volume of Philological Essays, I promised a paper on '*Reliable*, *Dilation*, and their Respective Congeners.' Subsequently, however, on thinking over the matter, I found, that, in order to treat, with desirable thoroughness, of *Reliable* and words similar, it was necessary to survey, in connexion with them, our adjectives in *-able* generally. Acting on this conviction, I put together the greater part of what is now offered, reserving any criticism on *Dilation* and its analogues for another occasion. But my materials and the comments they had suggested were seen, eventually, to have exceeded the limits of a mere chapter. An introduction was prefixed; and here, in an independent form, is the outcome.

The following pages, substantially as they at present appear, were ready for type nearly two years ago. In the meantime, I have enriched them somewhat from fresh reading; and I have no doubt that I might have enriched them consi-

derably more, if I had kept my manuscript still longer unprinted. Indeed, in the course of its leisurely committal to the press, I have been enabled to supplement it rather liberally, as the Additions, at the end of the volume, give evidence.

For my frequent excursions from the strict subject-matter with which I have undertaken to deal, I make no apology; and none, certainly, will be expected by those who love our language so well as to think it worth investigating in even the obscurest of its byways. On no small number of interesting topics, here discussed, one will fruitlessly explore, in quest of information, any and all of our grammars and dictionaries, including both the latest and the most copious.

To the philologist, the caprices of lawless word-coiners, and scarcely less the ventures of the illiterate, are, alike with what has long been established in good usage, deserving of consideration. It is, for the most part, the verbal anomalies of the past that enable us to predict, as to their character, what, in spite of the influences of education, will be, at least for some time, the verbal anomalies which await us. Duly pondered, they instruct us, that the tendency of our language, as now current, to develop irregularly in certain specific directions, is irrepressible. The fact is, beyond denial, worthy of record, and that with a certain emphasis. This premised, I must

have sufficiently guarded myself against the suspicion, that I recommend, either for adoption or for imitation, the numerous eccentricities here for the first time disentombed, in reward of a little pains, from their condign obscurity.

As to the word *Reliable*, on which perhaps I may seem to have dwelt disproportionately, with no fairness can I be called its advocate. It is not the proper province of him who interests himself in philology, to do much more than assemble facts, and discuss them in the light of sound principles. Actuated by this view, it is, above all, my aim, in what I have to say of *Reliable*, to inculcate the lesson, that, with regard to any point of language, however unimportant, no trustworthy conclusion is likely to be arrived at otherwise than by diligent research and by calm reflexion. Of all dogmatism, where a position is not rigidly demonstrated, the sole appraisement consonant to justice is, that it should count for nothing.

F. H.

MARLESFORD, WICKHAM MARKET,
November 1, 1876.

CORRECTIONS.

Page.	Line of Text.	Line of Notes.		
3	18	—	Read	no visor.
6	—	8	,,	*aliunde.*
14	16	—	,,	obruere.
,,	—	8, 9	,,	mistaking *f* for an old *s*.
41	22	—	,,	Mr. W. E. Gladstone.
42	—	5	,,	,, ,, ,, ,,
46	—	2	Expunge	Paley, *dissectible.*
,,	—	31	Read	*défensable.*
50	—	25	Insert	*odorable.*
54	—	38	Read	*of.*
57	—	24	,,	*An Old English.*
62	—	21	Expunge	*alible.*
71	11	—	Read	*Partable,* 'having a share.' Lydgate.[7]
73	—	12	,,	*unvaluable.*
77	7, 8	—	,,	*Reproachable,*[4] 'reproachful.'
86	—	13	,,	*An Old English.*
103	—	25	,,	Mr. Singer.
145	—	34	,,	say.
155	—	34	,,	*brag.*
182	—	15	,,	unfrequently,
188	—	22	,,	merchants.

At pp. 104, 116, 123, 177, 193, *The Bayte and Snare of Fortune* is attributed to Lydgate. Its author is Roger Bieston.

At p. 123, text and notes, for 1, read 2. The third paragraph in small type should have been marked as note 1, on *Damnable.*

ON

'RELIABLE," &c.

A distinguished lawyer and essayist, Mr. J. F. Stephen, relates,[1] and with implied admiration of the fallacy which it involves, the following anecdote: "Some friends once discussed a question into which was introduced the phrase of 'the Personality of the Absolute.' One of the party excused himself from joining in the discussion, on the ground that he saw no use in inquiring whether or not the Untied wears a Mask." The same writer, in the article from which this extract is made, unconsciously agreeing with a rimester of Henry the Eighth's time, in

> "Consyderyng that our tonge is now suffycyent
> To expoun any hard sentence evydent,"[2]

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[1] In *The Contemporary Review*, December, 1874.

[2] *An Interlude of the Four Elements* (ed. 1848), p. 3.

Much to the same effect writes Sir Thomas More, in the latter part of the following extract:

'For, as for that our tong is called barbarouse, ys but a fantesye. For so is, as every lerned man knoweth, every straunge langage to other. And, yf they wold call yt barayn of wordis, there ys no

ventures the opinion: "Surely, the common English of everyday life is quite capable of expressing any proposition which has a distinct meaning." In nothing of this is any trace discernible of Mr. Stephen's wonted wariness.

First let us take the expression "Personality of the Absolute." Convention might, no doubt, have decreed that *personality* should mean, literally, 'maskedness,' and that *absolute* should mean, literally, 'untied.' But convention did not so decree; and these terms, to those to whom they convey any definite idea whatever, convey the idea which I need not stop to define.

As long ago as in the age of Terence, *persona* imported not only 'mask,' but the 'part' sustained by a stage-player; and, soon afterwards, the word came to have significations so nearly akin to those which we give it, that Cicero, though he may never have heard *personalis* and *personalitas*, could not have failed to understand by them just what we understand by *personal* and *personality*, and, quite possibly, without their reminding him, unless in a grammatical mood, of *persona*, 'mask.' Nor would he have seen anything very odd in *absolutum*, already 'perfect,' as designating the Deity philosophically; whereas, in substitution

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doute but yt ys plentuouse ynoughe to expresse our myndys in eny thing wherof one man hath used to speke with a nother."—*A Dyaloge*, &c. (ed. 1529), fol. 96 r.

for it, *solutum*, 'untied,' or, secondarily, 'unrestrained;' would, it may be surmised, have struck him as, at best, inadequate and infelicitous.

Even with the best scholars among us moderns, the primary and etymological senses of Latinistic words are very far from being so immediately present to the consciousness as such senses of Latin words ordinarily were to the Romans. For all this, a Roman would no more have seen the equivalence of 'maskedness of the Untied' in *Absoluti personalitas*, than we see such equivalence in "Personality of the Absolute." Moreover, if we must take *personality*, in this phrase, as one with 'maskedness,' why must not we take it similarly, when we speak of 'the *personality* of an animadversion'? Nay, how are we to escape the necessity of interpreting an *impersonal* verb to be a verb 'that wears a visor'?

Once more, *persona*, in the very oldest acceptation of it that we know of, is, itself, a metaphor. Being derived, a little way back, from *per*, 'through,' and *sonare*, 'to sound,' it would seem a much more fitting name for a wind-instrument than for a cover to the face; and it has often been suggested, that it was chosen to signify 'mask,' from the supposed fact, that one of the most essential constituents of ancient masks was an acoustic contrivance having something of the property of a trumpet.

Not at all peculiar was Sir Hudibras, in that

> "He could not ope
> His mouth, but out there flew a trope."

Mankind in general, whether civilized or savage, transacts nine parts in ten of all its mental processes and communications in language other than literal.[1] Even to discourse about the four elementary operations of arithmetic is impossible without recourse to metaphor. Still, since there are metaphors and metaphors, and as many bad as good, it behoves us to scrutinize searchingly alike such as we employ in train to others, and such as we feel tempted to hazard as novelties. Those which are over-recondite, or repulsive, will, of course, be avoided by every man of good judgment and correct taste. It is a fault, also, to heap up metaphors needlessly. Considered logically, those are objectionable which come short of going properly on all fours. In the sphere of rhetoric duly subordinated to reason, the most frequent abuse of metaphors consists in combining them so as to produce incongruity. A typical instance of what is here meant was afforded by the apocryphal Irish orator, who, wishing to say, figuratively, that he had detected

[1] Mr. Stephen himself has written: "Most words are metaphors from sensible objects." *Liberty, Equality, Fraternity* (1873), p. 297.

the existence of a plot, and was sure of frustrating it, delivered himself on this wise: "I smell a rat; I see it floating in the air; but I shall nip it in the bud." But enough has been said of metaphors, as to which all that I insist on is, that they are both inevitable and indispensable. Apply rigorously the principle on which the term *personality*, as now current, has been objected to, and, to name one of the painful consequences that perforce ensue, we are debarred from characterizing Mr. Stephen as, what he unquestionably is, a gentleman of very considerable *influence*. For *influence* was, originally, a technicality of the astrologers; and Mr. Stephen is not exactly a celestial luminary. The sense which we attach to *influence* is metaphorical; and no less so was the medieval sense which the term bore; since no one ever maintained that there was a literal, material 'inflowing' of anything from the heavenly bodies upon human affairs. Interesting as it is to investigate the antecedents of words, if, as the legitimate fruit of our investigations, we tied ourselves to confining their meanings to the limits marked out for them in the earliest historic periods, we should find ourselves reduced to straits almost as desperate as would result from our having to talk in pantomime.

Let us now consider briefly the second passage which I began with quoting.

There would have been no room for demur, if Mr. Stephen had protested against the verbal coinages which infringe the proper criteria of new or unusual expressions. But he goes very much further than this. Offended by what he calls the "nicknames" *necessist* and *phenomenist*, used by Dr. W. G. Ward, he so expresses himself, with intention to condemn them, as, by implication, to deprecate, absolutely, all additions to the stock of English at this moment in circulation. That this, by direct inference, is his position, can be made out very summarily.

Corresponding to every new invention, and to every newly discovered bird, beast, fish, insect, or the like, there must be a new name; and a complete sentence which embodies a name of this description, as of any other description, constitutes a proposition. But, if "the common English of everyday life is quite capable of expressing any proposition which has a distinct meaning,"[1] a

[1] At p. 337 of his *Liberty*, &c., Mr. Stephen uses the word *dyslogistic*. For so doing, no reasonable man can have the least quarrel with him; but it would be hard for him to show, that, on his own principles, he ought not to have avoided it. And how can he allow himself in the employment of the term *resultant*, which he is rather fond of, though it surely does not belong to "the common English of everyday life"? Elsewhere he has written of "a remarkable man *aluinde*," and of novels "*articulated* by means of . . . dramatic contrivances."

With reference to Dr. Newman's most useful despecification of *certitude* and *certainty*, he remarks, parenthetically, at p. 327 of the work named above, on "certainty or certitude:" "for I do

proposition which is inexpressible except by its embodying a new name, cannot have "a distinct meaning," and, consequently, in all congruity, is to be rejected. Since, however, it is to be rejected because of the new name therein presented, we are to reject the new name itself.

Had Mr. Stephen written in the spirit of a rational philologist, he would have dealt with the terms *necessist* and *phenomenist* altogether otherwise. Dr. Ward is a theologian and metaphysician of great learning, deep reflexion, and thorough acquaintance with the resources of our existing vocabulary.[1]

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not care to distinguish between words between which common usage makes no distinction." Apparently, "common usage" has obtained, with him, such a degree of consecration, that he looks upon any symptom of discontent with it as a going beyond just "liberty."

Speaking of one out of certain "webs of sophistry," two pages after the last extract, he tells us: "It assumes every sort of form, and is exemplified in a thousand shapes, in the writings of modern Roman Catholics and of some *mystical* Protestants." Here, as the context suggests, we have *mystical* in the vulgar and ignorant sense of 'misty,' 'confused.' If Mr. Stephen had lived in the days when *disingenuity* was generally put for *disingenuousness*, it looks as if he would have sided, as to this substitution, with the majority.

[1] Dr. Ward writes: "I am sure you will admit, that, in philosophical discussion, philological propriety should at once give way, where any increase of clearness and accuracy can be obtained." *On Nature and Grace*, Book I., p. 40.

This is remarked in connexion with Dr. Ward's proposal of the verb *intue* and the substantive *intuem*.

Something like *intue* we much need: *intuit* would be more analogical; and Mr. De Quincey in his *Works* (ed. 1862), Vol. 10, p. 42, has actually used it, adding "so to speak." *Intuem*, for "a truth

It may be assumed, then, that he thought he had good reasons for accepting, if indeed he did not devise, his *necessist* and *phenomenist*. These strangers, however, represented by their sponsor, are liable to citation before the court of philology, to give, if they can, a satisfactory account of themselves.

And, when they are once there, a moment's glance is sufficient to evince that we must discriminate between their respective pretensions. *Necessitarian*, and also *necessarian*, may seem to be somewhat cumbrous; and it may be deemed desirable to have a shorter word in their stead. Whether it be that *necessist* was proposed merely to supplant these polysyllables, or in a sense different from theirs, I need not stop to inquire. Whatever may be intended by it, there is that about the word which will not satisfy the learned; and the needs of the unlearned are here out of question. *Facsimilist* is grounded on *facsimile*, the termination of which, that of a neuter Latin adjective, tallies with the termination of *necesse*,—as generally explained,—the ground of *necessist*. But then we have naturalized *facsimile;* and we

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legitimately intued," is an odd mixture of Latin and Greek. How would *intumen*, to match with Coleridge's *contemplamen*, answer? Dr. Ward's *ex-regarding*, which, we are told, is shortened from *extra-regarding*, the opposite of 'self-regarding,' will never do, certainly.

have not naturalized *necesse*. Our *absolutist*, *extremist*, and *positivist*, as having, formally, if not historically, vernacular bases, lend *necessist* no support whatsoever. In the sibilating *necessitist* we should have a formation perfectly normal.

As to *phenomenist*, here again there is no call to concern ourselves particularly with the meaning of the word before us. If a rival of *phenomenalist*, a word which is as yet only a candidate in the terminology of metaphysics, no exception can be taken to it[1]; and, if to signify something else, a definition such as shall show it to be useful will

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[1] For *agriculturist* and *agriculturalist*, *elegist*, *optimist*, and words generally in *-ist*, see my *Recent Exemplifications of False Philology*, and my *Modern English*.

Dr. Whewell, in connexion with his plea for *physicist* and *scientist*, observes: "The terminations *-ize* (rather than *-ise*), *-ism*, and *-ist*, are applied to words of all origins: thus, we have to *pulverize*, to *colonize*, *witticism*, *heathenism*, *journalist*, *tobacconist*. Hence, we may make such words, when they are wanted." *The Philosophy of the Inductive Sciences* (ed. 1840), Vol. 1, p. cxiii.

This statement is much too broad. Elsewhere I have shown that *photographist* and *telegraphist* are greatly inferior to *photographer* and *telegrapher*; and that, on grounds of analogy, *developist*, *emanatist*, &c., &c., are not to be tolerated. Words to express 'advocate of the doctrine of development' and 'advocate of the doctrine of emanation' are, unquestionably, "wanted;" but, with due regard for the laws of our language, we may not take up with those which have been proposed, based on the verbs *develop* and *emanate*. Again, the verb *shunt* has, very recently, been introduced into general speech; and, as people are constantly engaged in *shunting*, an agential of *shunt* was urgently "wanted." *Shunter* was at once evolved from it. But who would have endured *shuntist*?

I might say very much more in criticism of Dr. Whewell's dictum; only this is not the place.

complete its justification. Viewed etymologically, it is open to no censure. Built up on *φαινόμενον*, it is equally regular with *atheist*, built up on *ἄθεος*, and, in one respect, has the advantage of it, inasmuch as *φαινόμενον* has become English, *phenomenon*. From our *allopathist*, *rhapsodist*, *strategist*, &c., &c., originating from *allopathy*, &c., it is patent how freely, in constructing derivatives, we displace, by *-ist*, another termination.

Mr. Stephen, as we have seen, is affected simply with aversion by the sight of a strange word. A philosopher of his serenity should, assuredly, be counted on as exempt from the thraldom of so poor a passion as aversion. A whole host of vices may, to be sure, infect a new word; just as they infect many an old word, which, still, we abide uncomplainingly, for the sole reason that we are accustomed to it. But, on the other hand, a new word may be, and oftentimes is, so happy, that we take it up the very moment we first hear it, and make it our own for life. We are not to forget that words are for us, not we for words. Everything in nature is evermore changing, and words with the rest. Our minds, further, are like kaleidoscopes, constantly presenting things to us in new relations. That new words, therefore, should not be every day emerging, is impossible. A thousand causes, all which may be summed up in expediency, contribute to their generation; and

such as are real desiderata gradually establish themselves, often to the abolition of long-lived predecessors, let conservatives do what they will to restrict us to the diction of our fathers. Especially in our own times, those among them which conflict with analogy are not likely, save for very cogent reasons, to acquire a settlement. We need not fear, then, for the purity of our language; a phrase, by the by, which means, now-a-days, something very different from what it meant during the stagnation of the last century. On these matters, Mr. Stephen pronounces as if out of the darkest of dark ages. Exactness, perspicuity, and brevity are, to him, nothing, in English, as compared with the charms of commonplaceness. Any amount of circumlocution is preferable, in his eyes, to that portent, a word which bears the stigma of novelty. The mention of Professor Winlock's *hygrophant* must cost him most painful sensations; and, if *galvanism* had been discovered by one of his contemporaries, how could he have brought himself to vote for so monstrous a designation? Let no mineralogist who has hit on a new sort of stone, think of denominating it, in compliment to him, *Stephenite*.[1]

[1] Words like this exemplify lingual detrition at its extreme limit. Their termination represents λίθος, 'stone,' altered successively into *-lite* and *-ite*. We took these terminations, now become indispensable, from the French.

The complimentee, if true to his own principles, could not possibly hear of his complimenter's having found out anything less paraphrastic than 'the substance which is exhibited to the world of science, in honorary association with the renown of Mr. James Fitzjames Stephen.' For how, pray, without this expense of speech, as expressive of his discovery, could the mineralogist conform to the requirements intimated by the enunciation, that "the common English of everyday life is quite capable of expressing any proposition which has a distinct meaning"?

The rash utterances of a very clever man, but indifferent philologist, which I have now finished examining, have not been brought forward and analysed gratuitously. As Mr. Stephen has done, so thousands more have done, and, in spite of warnings and exposures, will, doubtless, go on doing. Of those who talk and write as if they thought that a knowledge of philology comes by inspiration, and has inspired themselves in particular, the number is legion. And, the less they have of this knowledge, the greater, often, is their daring. Tell a person of this class, that he can with no more safety pronounce, intuitively, on a philological matter than on an astronomical or a chemical, and his answer is ridicule. Still, to any one who will take the trouble to reflect seriously, it must seem to stand to reason that you

are right in holding such language. Every word has a history; and, without acquainting one's self with that history, how, with reasonable confidence, can one make positive assertions regarding it? Nor, in order to have a complete history of a word, can we, after investigating its ancestry, dispense with inquiry concerning its cousins, and perhaps even to the third or fourth remove. Here its etymology, its morphological variations, and its changes of signification, are contemplated. But, besides all this, there are the questions of its being analogical in form, or the contrary; of its age in our vernacular speech; of the conventional sense or senses of it now, or formerly, most accredited; of its respectability, or vulgarity; of its utility, or superfluousness; and a great many questions more, which these samples may serve to suggest. Now, most certainly, these are not things to guess about; and yet we daily meet with people who treat them as if they could be ascertained by sheer instinct or conjecture, who contemptuously resent any reluctance in others to accept their chimerical conclusions, and who, if demonstrated, by an exhibition of facts, to have discoursed headlong nonsense, turn upon their critic, and call him bad names,—pedant and such-like. In partial illustration of what I have here remarked, I will, for one thing, transcribe, before proceeding to my special sub-

ject, the various pronouncements of lexicographers on the origin of an expression which is familiar to every man, woman, and child of us. The expression is *topsyturvy*.

Boldly transformed into *topsiturnie*,[1] it is explained, by Minsheu,[2] as a corruption of "the topside turned." According to Skinner,[3] it is from "tops in turvs";[4] referring to which, Dr. Johnson is of opinion that Skinner only "fancies." Elisha Coles[5] takes it to be "for 'the upside the other way.'" Miege[6] says: "The word seems to be a contraction or corruption from 'the one side t'other way.'" Edward Lye,[7] the supplementer of Junius, is uncertain as to its origin from "top," and the Icelandic verb "tyrva, obruer." Grose,[8] while insisting on "the top side t'other way," adds, that "some explain it 'the top side turf ways.'" Dr. E. C. Brewer[9]

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[1] The last member of this invention was suggested, it may be, by the old *turney*,—in French, *tournoi*, traceable to the verb *tourner*, 'turn.'

[2] *The Guide into the Tongues*, &c. (1617). The revised edition of 1626 has the same *topsiturnie*.

[3] *Etymologicon Linguæ Anglicanæ* (1671).

[4] Possibly, *topsie-tursie*, once used by Dr. Thomas Holyoke (1677), is an error of the press, for *topsie-turfie*, from mistaking an old *s*. Elsewhere, Holyoke has *topsie-turvy*.

[5] *An English Dictionary*, &c. (1677).

[6] *The Great French Dictionary* (1687–88).

[7] *Etymologicum Anglicanum* (1743).

[8] *A Classical Dictionary of the Vulgar Tongue* (1785).

[9] *Dictionary of Phrase and Fable*.

is so good as to allow us an option between "top-sid turn-aweg" and "top-sid turn-weg down," two so-called Anglo-Saxon phrases, of which, to all appearance, he is the original and undisputed proprietor. And now comes the unflinching Mr. Wedgwood,[1] who informs us, with unhesitating certitude: "From *topside t'other way*. It is written *topsi-to'erway* in Search's *Light of Nature*." Mr. Wedgwood should have acknowledged that he had been anticipated, as to this reference, by Dr. Richardson, in his *Dictionary*. I may add, that, long before the time of Search,—that is to say, Abraham Tucker,—Hamon L'Estrange[2] wrote *top-side t'other way*.

Archdeacon Nares[3] quotes, for *topsideturvey*,[4] Thomas Kyd's *Cornelia*, which appeared in 1594. In *The History of the Cardinals*[5] occurs *top-si-turvy;* the writer perhaps intending to indicate, by his first hyphen, his belief that the *si* of the word was shortened from *side*.[6] It was, perhaps,

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[1] *A Dictionary of English Etymology.*

[2] *The Reign of King Charles* (ed. 1656), p. 72.

[3] *A Glossary*, &c.

[4] Robert Ainsworth, the lexicographer (1736), has *topside-turvy* as one of the definitions of *inversus*.

[5] P. 128. This work, an anonymous translation, was published in 1670. *Tupsiturvie* is used by James Howell, in *Dodona's Grove* (1640), p. 50.

[6] Shakespeare uses *topsyturvy* once only, but with a very noticeable addition. "We shall o're-turne it *topsie-turvy* downe." *I. Henry IV.*, Act 4, Scene 1. It is pretty evident, from the

within the last third of the sixteenth century, that our present *topsyturvy* first emerged. Richard Stanyhurst used *topsie turvy* in 1582.[1] Before a word beginning with *t*, carelessness would easily drop the final *t* of a word immediately preceding; and *topsyturvy* would, thus, readily be corrupted from *topsetturvie*. James Sanford[2] has the latter,[3] with the kindred expressions *topset downe*[4] and *upset downe*.[5] Richard Hyrde[6] and Bp. Thomas Cooper,[7] some time before, also have

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"downe," that Shakespeare had a feeling about *topsyturvy* different from ours. May not he have taken it for a corruption of *topside turned?*.

[1] Translation of Virgil, &c., p. 54 (ed. 1836). The year before, Barnabe Riche used *topse torve*, in his *Farewell to Militarie Service* (1581), p. 29 (ed. 1846).

[2] Translation of Agrippa (1569).

[3] Fol. 9 and 134.

[4] Fol. 62.

[5] Fol. 89, 98, 176. For *upside downe*, see fol. 19 and 106.

[6] "For love fyrste of all troublethe and tossethe all thynge *up sette downe* at his luste, that hym selfe may beare the more outragious rule," &c. *The Instruction of a Christen Woman*, &c. (1540), fol. 49 r. (ed. 1541).

Dr. Richardson, the lexicographer, assigns to Ludovicus Vives the work here quoted. It is translated, as its very title states, from Vives's Latin original.

[7] In his amplified edition of Sir Thomas Elyot's *Dictionary* (1559), under *everto*, he twice uses *up set downe*. On the first occasion, he displaces, by it, Elyot's *up so downe;* on the second occasion, the phrase comes in an addition of his own; and he has it under *eversor*, also. Under *inverto*, he alters Elyot's *uppe so downe* into *up syde downe*. Under *subverto*, he allows Elyot's *up so downe* to stand.

Neither *upset down* nor *upside down* is used by Elyot himself, who published his *Dictionary* in 1538.

up set down; and so, as early as in 1508, has Alexander Barclay.[1] It seems, then, that, in *topsyturvy*, we have the words *top* and *set;* while its latter half may, or may not, have originated from *turn*, modified so as to furnish a balanced jingle to its first half.[2]

As various writers have made known to us, *up swa down*, or *up so down*,—equivalent to 'up what down,' for which Hampole and Gavin Douglas have *up that is down*,—was first altered to *upsedown*, the form in Wicliffe and in the *Promptorium Parvulorum;* and, as late as 1537, some, I find, used, indifferently, *upsodown* and *upsedown*. Next after *upsedown* came *upset down*,[3]

[1] "Tourmynge the lawes *up set downe*." *The Shyp of Folys of the Worlde* (ed. 1509), fol. 135 r.; or Vol. 2, p. 14, in Mr. T. H. Jamieson's admirable edition (1874). "All tourneth *up set downe*." *Egloges*, sig. E 2 v. (ed. Humfrey Powell, circ. 1548); or sig. A 5 r. (ed. 1570). "Transversed or turned *up set downe*." Translation of Sallust (2nd edition, by Pynson), fol. 17 r.

[2] No one, I suppose, has any doubt that the latter member of the old *arsiversie* is connected with *versed*, 'inverted.'

In several writers besides Sanford, I have found *topsetturvie*, and also *topsettorvey;* but the paper containing my references has gone astray. M. Burguy records an old French verb, *torber*, *turber*, which he defines by "troubler, déranger." Its past participle, *torbé*, *turbé*, is very like *torvey*, which, however, I do not know to have belonged, as a separate word, to our language.

The change of *b* into *v* we have in *deliver*, from *de* and *liberare;* in *devil*, from *diabolus*, *diable;* and in our old *descrive* and *Fevrer*, for *describe* and *February*.

[3] It may not be supposed that the verb *upset* is herein included. *Upset*, in its anomalous current sense of 'overset,' is not, I apprehend, a century old. Archdeacon Todd, in 1818, stigmatized it as "a low word." Its ancient signification, given it by Gower, Bp.

an expression which, though it enjoyed but little practical favour, is important as having generated, through slovenliness of pronunciation, *upside down.*[1] For some time before and after the accession of Queen Elizabeth, *upside down*[2] had, as was to be expected, rivals in the older expressions; and, even in 1593, we see that Gabriell Harvey[3] returned, in his *upsydown*, to the archaic

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Bale, &c., was, naturally enough, 'set up;' whereas it now means pretty much the reverse. The adjectival *upset*, in '*upset* price,' carries us back to the original acceptation of the verb.

[1] Comp. *falset*, a common old corruption of *falsehead*, 'falsehood.' Perhaps it was to the influence of the expression *upside down* that we owe our *inside out*. What was its polite predecessor? Sir Thomas Elyot, in his *Dictionary* (1538), gives, as a definition of *invertere*, "to turne *in and out*, after the vulgar speche." Bp. Thomas Cooper, as already mentioned, expanded this work; and, in his edition of 1559, he has, under *inversio*, "a tournyng *in and out*;" under *inversus*, "tourned *in and out*;" and, under *versare se*, "he tourneth hym selfe *in and out*." In his edition of 1579, Bp. Cooper wholly changes his definition of *versare se*; under *inversus*, he retains *in and out*; and, under *inverto* and *inversio*, he gives, instead of it, *the inside out* and *inside out*.

"I turne my name *in and out*." Richard Edward, *Damon and Pithias* (1571).

Stephano thus refers to his having called himself *Onaphets*.

"In and out" was, I find, long a stated definition of *inversus*. See, for it, Dr. Thomas Holyoke (1677), Dr. Adam Littleton (ed. 1684, 1703, &c.), Robert Ainsworth (1736), &c. &c.

For some of my references touching the old phrase here spoken of, I am indebted to my friend Mr. Frederic Pincott, to whose kindness I owe it that I am able to give, in this monograph, several other particulars which it would else have wanted.

[2] This was used, in translating the *Psalms*, 146, 9, in 1535 and 1537, by Bp. Miles Coverdale and Thomas Matthew, respectively.

[3] *Pierce's Supererogation*, p. 95 (in *Archaica*, Vol. 2). Harvey's *upsydown* is a substantive.

upsedown.[1] This history of the genesis of our present phrase has never before, I believe, been stated; and it also is new to me, if any one has pointed out that the first half of *topsetturvie,*[2] eventually *topsyturvy*, was, in all probability, suggested by the *upset* in *upset down*, intermediate between *upsodown* and *upside down.*

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[1] *Up and down*, for 'upside down,' still used in Somersetshire, for instance, is, very likely, of much the same age as *upsedown*. I have not, however, traced it further back than to the time of Queen Elizabeth.

"After that, againe, the Lumbards, and, with them, the Germaines,—where the imperiall triple crowne of Cæsar yet remaines *up and downe*,—had the praise for many yeares together." William Watson, *A Decacordon of Ten Quodlibeticall Questions, &c.* (ed. 1602) Preface, sig. A 5 r.

The person who half recast Sir Thomas Malory's *La Mort Darthur* in 1634, sometimes alters its "up so doune" to "up and downe." One instance of this alteration is duly noticed by Mr. Thomas Wright, in his edition of 1858, Vol. 1, p. 221, foot-note 1. In Caxton's edition of 1485, we find: "Syre Launcelot charged so sore upon hym, that his hors reversed *up so doune*."

Mr. Wright, however, two pages after that just mentioned, and also in Vol. 3, pp. 101 and 325, prints, and without remark, "turned *upside downe*." Here is great carelessness; for Caxton has, twice, "torned *up so doune*," and "torned *up soo doune*." Again, in Vol. 2, p. 292, Mr Wright has "tumbled *upside downe*," without noticing that Caxton's words are "felle *up soo doune*;" and, once more, in Vol. 3, p. 163, he gives the blundered "turned *upsid-dowe*," instead of Caxton's "torned *up soo doune*."

[2] *Topseyle*, in *The Romance of the Chevelere Assigne*, l. 320, I do not know what to make of.

As indicative of Dr. Johnson's unfamiliarity with our older literature, I may mention that he notices no predecessors of either *topsyturvy* or *upside down.*

He, with all his successors in English lexicography, has omitted *topsyturvied*, used by so well-known a writer as Samuel Richardson. See *Pamela*, Vol. 2, p. 40 (ed. 1811). Add the adjective *topsy-turvy*, used by Chapman, in *The Widdowes Teares* (1612), Act 5.

To dilate through a volume, in evidence of the misapprehension of our older literature which has been taught by superficial scholarship, would not be a very arduous enterprise. Let me give a specimen of what I mean, by drawing attention to two of Shakespeare's several uses of a verb once not at all uncommon.

Attack is unknown to Shakespeare; but, in *attache*, as where he writes "*attach'd* with weariness,"[1] we have its immediate predecessor.[2] And a second sense, as unsuspected as that just intimated, which he gives to *attache*, may well

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[1] *The Tempest*, Act 3, Sc. 3. See also *II. Henry IV.*, Act 3, Sc. 2. With the descendants of *attache*, namely, *attach* and *attack*, compare, backwards or forwards, *arch* and *arc*, *bench* and *bank*, *chattle* and *cattle*, *ditch* and *dike*, *milk* and *milch*, *poach* and *poke*, the old *roche* and *rock*. *Belch* came from *belk*; *beseech* grew out of *beseek*; *match* was preceded by *make*; *scot-free* was altered from *shot-free*; *thatch*, from *thak*; &c. &c.

[2] Sir Thomas Elyot writes, some time before Shakespeare: "The resydue . . . . . are men *attached* with grevouse sickenesses," &c. *The Image of Governance* (1544), fol. 43 v. See also fol. 44 v. Richard Huloet, in his *Abecedarium*, &c. (1552), gives "*attached* with sickness," "*implicitus* morbo."

Stanyhurst (1582), in his Translation, &c. (*ut supra*), has *attached* pretty often. "With looves sweet poison *atached*." P. 29. "With trembling feareful *atached*." P. 35. "A feare then general meris mated senses *atached*." P. 39. "With sensibil horror *atached*." P. 51. "For, to my ful-seeming, with slumber I was not *atached*." P. 68. "Oure members slumber *atached*." P. 81. "With sweet slumber *atached*." P. 111.

And Dekker writes, some time after Shakespeare:

> "The night has in it
> Unwholsome foggs and blasts. To bed, my Lord,
> Least they *attach* your beautie."
>
> *The Wonder of a Kingdome* (1636), Act 4.

be 'impeach;' as in: "My father was *attachèd*, not attainted."[1] Further, there can hardly be

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The vague character of *attache*, when as yet we had neither *attach*, exactly as now used, nor *attack*, is well seen in a passage of Philemon Holland:

"For exposed he was, and lay open to the accesse of as manie as sought the undoing of others, as being daungerously *attached* with two vices," &c. Translation of Ammianus Marcellinus (1609), p. 353.

"Daungerously *attached* with two vices" is a rendering of "vitio gemino perniciose *implicitus*."

Tache, or *teche*, the substantive, recurred to in the next note, was, at one period, no less vague than *attache*. "But the tale ne of hym devisceth no more here, saf only of a *tecche* that he hadde, that, whan he aroos, that he hadde the force and myght of the beste knyght that myght be founde, and, whan he com to the house of pryme, he doubled, and at the houre of tierce, also," &c. *Merlin* (1450–1460 ?), pp. 181, 182 (ed. 1865, &c.). See also pp. 462, 475. "Worthynes, and good *tatches*, and good dedes are not only in arayment," &c. Sir Thomas Malory, *La Mort Darthur* (1469), Vol. 1, p. 46 (ed. Southey). "For he that gentyl is wylle drawe hym unto gentil *tatches*, and to folowe the custommes of noble gentylmen." *Ibid.*, Vol. 1, p. 250. See also Vol. 1, pp. 74, 84, 217. For an older authority, see *Early English Alliterative Poems*, &c. (1864), p. 69.

Of *tache*, the verb, I speak particularly in the next note. *Enteched*, in Chaucer's use, is simply 'marked': whether for good, or for evil, depends on the context. *Entacched*, in *Merlin* (*ut supra*), p. 288, seems to mean 'heaped up,' and may be another form of *entassed*, at pp. 337, 410, cognate with *entassement* at p. 398; and *tacched*, at pp. 569, 593, 615, 636, signifies 'fastened.' Caxton, as quoted at p. 192 of *The Knight of La Tour-Landry* (ab. 1372 ?), writes: "The Devylle is subtyll to tempte the folke of the synne where he seeth them most *entatched*." In *William of Palerne*, *enteches* occurs as a substantive.

Sir Thomas More uses *mistatch*, for 'mishandle,' 'mismanage.'

"There shold be consydered howe he had governed hys owne howsehold; bycause he that had *mystatched* his wyfe and his chyldren were unmete for a gret cure." *A Dyaloge*, &c., fol. 86 r. (ed. 1529).

[1] *I. Henry VI.*, Act 2, Scene 4.

The sense 'impeach' is given to *attache* by Lord Berners, in a book which, most probably, Shakespeare was well acquainted with:

a question, that, in the passage where the best editors now agree in reading, after the second

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"Loke what I say: it is no mockery, but of trouth, if the pitieful goddis now a daies did reise our predecessours fro death to lyfe, eyther they would not know us for theyr children, or elles *attache* us for fooles." *The Golden Boke*, &c. (1534), sig. Kk 8 r. (ed. 1546).

Chapman, writing in 1603, makes one of his characters exclaim: "Lorenzo, my uncle, an old senator, one that has read *Marcus Aurelius, Gesta Romanorum, The Mirror of Magistrates*, &c., to be led by the nose, like a blind beare that has read nothing!" *May Day*, Act 3, Scene 1. *The Golden Book* is, no question, here intended by "*Marcus Aurelius.*" Such was its popularity, in the sixteenth century, that no fewer than seventeen editions of it appeared, I find, before 1588, or within fifty-four years after it was first published.

Attache, now *attach*, in its legal sense of 'arrest,' 'seize upon,' or else to mean 'hold fast,' is found in Bale, Bp. Thomas Cooper, Spenser, Shakespeare, Dekker, &c. &c. See also, for it, Richard Calle (1463), John Rysyng (1465), &c., in *The Paston Letters*, Vol. 2, pp. 126, 199, 205, &c. (ed. 1872–1875): Udall, *Apophthegmes* (1542), fol. 119 r., 130 v., 224 r.: Reginald Scot, *The Discoverie of Witchcraft* (1584), pp. 20, 95, &c. &c.: Hakewill, *An Apologie*, &c. (1630), p. 508.

"But presently the consideration of my depart within an houre came to *attach* this new love, and ordain'd it either to dye or to be the most unfortunate that ever entred into a heart." *Ariana* (1636), p. 26. See also p. 195.

"They *attached* him, and carried him into the fortresse." *Ibid.*, p. 77.

Another old sense of *attach* was 'hamper,' 'hinder.' "Since the Fall, the bonds [of reprobation] have seazed upon men, and *attatcht* them assoone as they have had a being, so as they have lyen under the arrest, clogged with shackles and chaines, which, of themselves, they could never put of." Henry Lawrence, *Of our Communion and Warre with Angels* (1646), p. 59.

Florio, in his editions of *A Worlde of Wordes* published in 1598 and 1611, gives, among the definitions of the Italian *attaccare*, "to tacke, to *attache*." Dr. John Cowell, in *The Interpreter* (1607), also writes *attache*. And so had written Huloet (1552), Baret (1580), and many other lexicographers.

quarto edition, *attask'd*,[1] the true lection is *attacht*, 'impeached,' 'blamed.'[2]

Besides the substantive *tache*, 'spot,' 'stain,' 'taint,' 'peculiarity,' &c., used by Chaucer, Langland, Earl Rivers, Lord Berners, Sir Thomas Elyot, &c., we formerly had the verb *tache*, 'mark,' 'infect,' whence *attache*, first as its synonym, and then meaning 'impute a blot to,' &c.

Welc-tached, 'well-dispositioned,' occurs in *The Book of The Knight of La Tour-Landry* (*ut supra*), p. 18.

"The trewest of this londe, and beste *tacched* of alle gode condicioune." *Merlin* (*ut supra*), p. 88.

"And sayde, whan a kynge or a prynce is evyll *tatched* and vycyous, better is to them that have no knowlege of hym, than to those that begrettest mayster in his house." Earl Rivers, *The Dyctes and the Sayenges of the Philosophers* (1477), sig. A 4 v. (ed. 1528).

"If he be *tackyed* with this inconvenyence,
To dysdayne others counseyll and sentence,
He is unwyse; for oft a folys counsayle
Tourneth a wyse man to confort and avayle."
Alexander Barclay, *The Shyp of Folys*, &c. (ed. 1509), fol. 29; or Vol. 1, p. 58, in Mr. T. H. Jamieson's edition of 1874.

"Of slouthys bosom out spryngeth every yll;
And who that *attackyed* is with this offence,
No vertuous dede he gladly shall fulfyll,
But slepyth ay in idelnes and blynde neglygence."
Id., *ibid.* (ed. 1509), fol. 206; or Vol. 2, p. 185, in Mr. Jamieson's edition.

[1] *King Lear*, Act 1, Scene 4:

"You are much more *attask'd* for want of wisdom,
Than prais'd for harmful mildness."

Alapt was first printed; but four copies of the second quarto edition of 1608 have *attaskt*. Of the guesses towards emendation of the word, ending with Mr. Collier's inept *attack'd*,—a word which, most certainly, Shakespeare never heard,—I spare to compile a catalogue. If we suppose that the correction of *alapt* was communicated orally, and was noted down by some unclerkly scribe, and that *attach*, in 1608,—when the spelling was *attache*,—still savoured so much of its French origin, as to be pronounced *attash*, we have only to suppose, additionally, in order to arrive at *attaskt*, that the printer mistook an *h* for a *k*.

[2] *Attack* was unknown to Minsheu in 1617, and to Cockeram in

But I have entered into enough of detail, by way of introducing an examination of *reliable*. What I desire to impress, by the foregoing illustrations, is, chiefly, the haste with which people court the publicity of print, as unfledged or precipitate philologists. Conjecture, in discussions on language, is by no means to be discouraged; only it should not be put forth under a false character. In the domain of philology, a single fact is, ordinarily, worth a thousand speculations. Nor is it, here, simply speculation obtruded as ascertained truth, that operates to beget false notions. With nine in ten of the occasional critics of

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1626. The latter defines *attach* by "lay hands on." Nor is *attack* in the edition of Cotgrave's *Dictionary* which Howell published in 1650, nor even in Thomas Holyoke (1677). But I find, in William Robertson's *Phraseologia Generalis* (1681), p. 173: "A sore sickness *attached* or *attacked* him. . . . . When the pestilence had *attached*, *attacked*, or *seized upon* one or two."

In the sixteenth century, and later, the ordinary predecessors of *attack* were *assail*, *assault*, *attempt*, *attempt upon*, and *oppugn*. Alexander Barclay, followed by Sir Thomas More, several times uses *invade*. Sir Philip Sidney and Sir Henry Harington use *offend*, found in *Ariana* (1636), also; Henry Earl of Monmouth, this, and *give upon*, and *give on upon*. William Rowley uses *onset*: *A Search for Money* (1609), p. 31 (ed. 1840). Instead of our substantive, *attack*, Sir Henry Savile, Henry Earl of Monmouth, and others, have *oppugnation*.

The Italian *tacca*, *taccia*, *attacare*, &c., the French *tache*, *tacher*, *attacher*, *attaquer*, &c., and our old *attache*, with *attach*, *tack*, substantive and verb, *attack*, and the obsolete *tache*, 'stain,' and also 'button,' M. Burguy implicitly refers, in common, to the Old Norse *taca*, 'seize,' 'take.' M. Brachet is not so thorough as usual, in his treatment of *attacher*, *attaquer*, &c.

words who contribute their superficial views to newspapers and magazines, a declaration of personal approval or disapproval, generally accompanied by some audacious historical invention, is propounded as if it ought to be received as conclusive. The reader, by the time he reaches the end of this monograph, will be able to decide for himself how far, at least as regards one particular expression, I am warranted in speaking as I have spoken of the unscientific philologizing which has recently become so rife. Would that philological philosophers were more common! And I mean, by a philosopher, one who, however much or however little he may know and believe, indulges no credulity, and, above all, has got quit of the conceit that he is the centre of the universe, and a pattern for all mankind.

It would have fared exceptionally with *reliable*, if it had escaped being impugned as the invention of an American. "Mr. Rawlinson has sometimes allowed this ungrammatical Americanism, which is sadly forcing its way into our language. *Rely-on-able* is too gross; but *reliable* is absurd. *Trust-worthy* is English." Thus, in annotation on the words "as the Americans say, *reliable*," we read in *The Literary Churchman* for 1860, p. 3. At p. 442 of the same volume, somebody is represented as "probably more trustworthy, or, as our dreadful cockneys say, *reliable*." Intermediately, at p.

390, the expression "*reliable* conclusions," and without apology, appears in an original critique. In the volume for 1862, p. 144, *unreliable* is adopted, as "a learned Americanism." It is worth mentioning, that, at p. 446 of the volume for the previous year, the phrase "*reliable* calculation" had been dignified with admission into a leading article. Finally, the volume for 1868 presents us, at p. 110, with *unreliability*, applied to persons.

In *Notes and Queries*, November 28, 1863, a writer who signs himself Vebna tells us, that *reliable* "bids fair to become naturalized on this side the Atlantic." The implication is unmistakeable.[1]

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[1] Dr. E. A. Freeman, writing in 1864, spoke of *proclivities* and *reliable* as "American corruptions of the language." In 1871, reprinting this judgment, he added the foot-note: "It is, perhaps, worth noting, that, seven years ago, I looked on these ugly and needless words as Americanisms." *Historical Essays*, Vol. 1, p. 316.

Since he expounds, by "Americanisms," his "American corruptions of the language," he tells us that he formerly looked on these words as being such "corruptions," and intimates that his view of them has undergone a change. But what does he mean? That they were American productions, but had been naturalized, within seven short years, in England? Most probably; for we may assume that he would not characterize as "American corruptions of the language," words which he knew to have had their birth in England,—one of them, centuries before he was born. And, further, there is nothing to show that he was better informed about their history at the later, than at the earlier, date of his progress in philological knowledge. His old view he thinks may be, "perhaps, worth noting." If so, it is no less a matter of public interest, that, in 1871, he had not emerged from his strange ignorance of 1864.

For *proclivity*, the Dictionaries quote Bishop Hall, Bishop Bram-

An anonymous contributor to *The Daily News* of December 26, 1874, writes: "The frequent condemnation of *reliable* is, probably, due, not so much to any inherent malformation in the word itself, as to its presumed American origin. If it were more generally considered, that many of the apparently most objectionable 'Yankeeisms' are, in reality, English archaisms exported in the seventeenth century,—being, in fact, instances of our American cousins' being *Anglis ipsis Angliores*,—unthinking prejudices of this kind would be less prevalent."

According to Dr. Latham, in his deplorable edition of Johnson's *Dictionary*: "This word, commoner in conversation than in writing, is, probably, more used in America than in Great Britain; though of its having originated in America there is no proof."

Be *reliable* how bad soever, it would be hard to prove that Americans employ it more than Englishmen; and that which seems, to Dr. Latham, a probability, is such, it may be presumed, merely on the persuasion of sinister preoccupation.[1] As to its age and the place of its

hall, and Wotton. Other authorities for it are *Abel Redevivus*, Hobbes, and Henry More, in the seventeenth century; with Bernard de Mandeville and William Godwin, in the last century; and Sir Walter Scott, in the present century.

[1] Something of the same spirit as Dr. Latham's transpires through the title-page of a work begun, in 1863, by Dr. E. A.

birth, here, again, it would be rash to make categorical assertions.[1] Our forefathers may have carried it over with them from the old country; or one of them may have invented it in the new; but evidence to either of these effects has not, to my knowledge, yet been brought forward. The earliest occurrence of the word which I have met with dates in 1800, when Coleridge, in *The*

Freeman: "The History of Federal Government from the Foundation of the Achaian League to *the Disruption of the United States*."

[1] Two years ago, in my revision of a paper on *English Imperfects Passive*, I quoted a writer who had laid down that they came into existence in A.D. 1815; and, in refutation of this statement, I showed that Southey used such a form in 1795; Coleridge, in 1797; &c. &c. The last-named author used such a form once in 1795, and twice in 1796, I now find. But here are two instances considerably older, the latter of them by James Harris, the philologist, and the earlier of them by his wife.

"There *is* a good opera of Pugniani's now *being acted*." 1769. *Letters of the First Earl of Malmesbury*, &c., Vol. 1, p. 180.

"Sir Guy Carlton *was* four hours *being examined* at the Bar of the House." 1779. *Ibid.*, Vol. 1, p. 410.

For a use of the present passive participle, which naturally led up to constructions like *is being built*, I brought forward a passage from *Sir Charles Grandison*. Here are two more similar passages, one of which is nearly a century prior to Richardson's celebrated novel.

"*Acting and being acted upon* by others, these varieties of things appeare in the world." Henry More, *An Antidote against Atheisme* (ed. 1653), p. 26.

"He was taken ill in my company, at a concert at the Duchess of Marlborough's, and died two days after, *holding* the fair Duchess by the hand, *and being fed*, at the same time, with a fine fat chicken; thus dying as he had lived, indulging his pleasures." Lady M. W. Montagu (1726), *Letters*, &c. (ed. 1837), Vol. 2, p. 201.

Morning Post of February 18, used it to qualify "pledge."[1] Coleridge, at subsequent periods, used it again and again;[2] in 1817, he ventured *reliability*;[3] and he has *unreliableness*, also.

Similar inconsistency, touching *reliable*, to that of *The Literary Churchman* is shown by *The Saturday Review*. Here, to begin, are two extracts from it. "We wish, however, Mr. Shirley would not write such Jupiter English as '*reliable* evidence,' which is quite as bad as Dr. Vaughan's 'localities' of Wycliffe and Alby." Vol. 11,[4] p. 319. "One more instance we could hardly have believed, were not our witnesses to it what we should call trustworthy, and what, in literary English, is called *reliable*." Vol. 12,[5] p. 532. Still, in Vol. 11, we find, at p. 305, in the very number of the journal where *reliable* is sneered at,

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[1] "The Emperor of Russia may have announced the restoration of monarchy, as exclusively his object. This is not considered as the ultimate object, by this country, but as the best means, and most *reliable* pledge, of a higher object, viz., our own security, and that of Europe; but we do not confine ourselves to this, as the only possible means." *Essays on His Own Times*, p. 296.

This is from a speech by William Pitt, as manipulated by Coleridge. From the contemporary reports of the speech, which I have taken the trouble to hunt out, it does not appear that Pitt hazarded *reliable*; and Coleridge, in fathering it on him, took a rather unwarrantable liberty.

[2] As in his notes on Southey's *Life of Wesley*, Vol. 2, p. 136 (ed. 1864); and in his *Letters*, &c., Vol. 2, p. 78 (ed. 1836).

[3] In his *Biographia Literaria* (ed. 1847), Vol. 1, p. 63.

[4] 1861.

[5] 1861.

"*reliable* labour;" and, at pp. 93, 105, and 495, *reliable* qualifies "information," "security," and "prig;" besides which, at p. 146, *reliability* is used of "words." Again, in Vol. 12, *reliable* qualifies "information," at pp. 87 and 420; "statistics," at p. 206; "thing," at p. 486; and, in addition, "excursion-trains" are spoken of as *unreliable*, at p. 238; and *reliability* is predicated of "relations," at p. 415.

These references will, I suppose, suffice, out of the hundred and upwards, older and more recent, which I have catalogued. And yet a critic in *The Saturday Review* of the 19th of last December,[1] has seen fit to write as follows:

"We have always had a strong conviction, that an educated Englishman,—that is, an Englishman who has been at school, and is supposed to have been educated,—who can bring himself to use, we cannot say the word, for it is not a word, but that absurd and stupid vulgarism, *reliable*, must have a screw loose somewhere; and a curious illustration of this theory has just occurred. The other day, the Rev. H. Temple West wrote a letter, to say that a statement which he had made, and the truth of which had been challenged, was based on authority which was 'eminently *reliable*.' What Mr. West meant, and, if he had been able to write the English language correctly, would have said, was, no doubt, that his information rested on authority upon which he thought he could rely: but he made the mistake of applying to this authority an adjective

[1] Vol. 38 (1874), p. 795.

which, less improperly, might have been applied to himself. 'A *reliable* person,' if such a phrase is admissible at all, is, clearly, 'a person who is *able to rely*,' and not 'a person who is *capable of being relied upon*.' Mr West would, certainly, seem to have a remarkable faculty of *reliability*; though the visionary nature of what he relies upon has been only too clearly demonstrated. He has now had brought home to him, in a particularly unpleasant way, the difference between *reliable* and *trustworthy*; and it may be hoped that both his syntax and his manners will thereby be improved."

There might be some difficulty in coming to a decision as to which is most conspicuous in this extract, bad taste and insolence, ignorance of the highly respectable suffrages that may be appealed to in defence of the word reprobated,—especially those supplied by the pages of the journal which now condemns what it so long supported,—or unacquaintance with English philology. For who that is entitled to a hearing on a philological question would ever maintain that *reliable* is, analogically, subjective, rather than objective, and, what is worse still, that it is so without room for an alternative;[1] that is to say, that it ought to match

[1] As much beside the truth is Mr. John Beames, who, in a feeble and commonplace polemic against *reliable*, sets forth, that "the Latin suffix *-bilis*, which originally meant 'able to do,' is now generally used in the passive sense of 'able to be done': *amabilis, aimable, amiable* do not now mean 'able to love,' but 'able to be loved,' 'that which may be loved.'" *Comparative Grammar of the Modern Aryan Languages of India*, Vol. 2 (1875), p. 107.

Anything more inexact than this could not well be conceived;

with *relying on*, and that it cannot match with *relied on?* [1]

Well-nigh on a par with this are the objections raised against *reliable* by Dr. Latham, in continuation of what has already been quoted from him. After speaking of *trustworthy*, as being "the ordinary (approximate) substitute for it," he goes on to say:

"More useful than correct, the word is faulty in two respects. To be perfectly unobjectionable, the form in *-able* (*penetrable* is a typical word) should have the first

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and the writer says, or hints, throughout, what he could not possibly prove. Indeed, he carelessly implies that Latin is a living speech, in which *amabilis* has changed its original sense. And when did *amabilis* ever signify "able to love," or aught but 'worthy of being loved'? As Archdeacon Hare says, "The main part of our adjectives in *-ble* come, as everybody knows, from Latin verbals in *-bilis*; and, like their originals, they have, mostly, a passive signification." *Fragments*, &c., II., p. 72.

We read, further: "The monstrous modern word *reliable*, which is creeping into our language, in spite of protest, can have no meaning at all." Even if *reliable* were, as it is here assumed to be, wholly unanalogical,—which it is not,—convention might, surely, avail to save it from having "no meaning at all." Mr. Beames requires to be told, it appears, that no word is significant objectively.

[1] As a blunderer, the *Saturday-Reviewer* has not the merit of originality, even. "Such a word as *reliable* ought to mean 'disposed to rely upon,' and can only be applied, properly, to a person who is apt or inclined to rely upon others." *Notes and Queries*, December 26, 1863. The signature appended to this is F. C. H.

What is here stated with all clearness is meant, perhaps, by the middle clause of the following enigmatical enunciation: "*Reliable*, instead of 'trustworthy,' is a malappropriation of a good word, now as common in England as in the United States." Professor Schele De Vere, *Americanisms*, &c. (1872), p. 531.

element Latin, and should be exactly rendered by the words 'capable of being,' followed by a *passive* participle. Now, *rely* (by *itself*) has no passive participle at all, but requires the preposition (*on*) to complete the sense. But, in the word under notice, this preposition is wanting; nor would such a word as *relied-on-able* be admitted as an inprovement."

Penetrable, we are told, "is a typical word." Though, on Dr. Latham's theory, *notable* would be so, with *penetrable*[1] it is otherwise. This, with reference to its form, we either borrowed from the French, or modified from the Latin; and the

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[1] Similar are *appreciable, calculable, communicable, demonstrable, deprecable, execrable, explicable, negotiable, propitiable, separable, terminable*, &c. &c.

As a rule, it is only when a verb is based on a Latin supine, that, to construct an allied adjective in *-able*, we imitate, for shortness, the classical form which it has, or would have had, as evolved from an infinitive.

Yet many such adjectives which have been proposed are of rare occurrence. Here are a few. *Accommodable.* Barrow, Watts. *Aggravable.* Henry More. *Agitable.* Edward Hall. *Arbitrable.* Bishop Hall. *Assimilable.* Sir Thomas Browne, Coleridge. *Associable.* Coleridge. *Circulable.* William Taylor. *Congratulable.* Charles Lamb. *Contemplable.* Coleridge. *Dissipable.* Bacon, Henry More, &c. *Exterminable.* Henry More. *Illustrable.* Sir Thomas Browne, Henry More. *Indissipable.* Henry More. *Inundable.* William Taylor. *Operable.* Sir Thomas Browne. *Propagable.* Robert Boyle. *Prognosticable.* Sir Thomas Browne, Coleridge. *Speculable.* Bp. Pecock. *Unamalgamable.* Southey. We should certainly prefer *creatcable* to a strict representative of *creabilis;* Henry More and others use *uniteable*, the more likely classical antecedent of which would have been *unibilis;* and we refuse to adopt *animable, castigable, complicable, concentrable, consummable, decorable, facilitable, habituable, lubricable, originable, populable, reprobable, ruminable, rusticable*, and *vacable*, for example, from *animate, castigate*, &c. &c.

prevailing analogy of our language would give us *penetratable*.[1] Again, if a word in *-able*, "to be perfectly unobjectionable," "should have the first element Latin," *blameable, breakable, drinkable, eatable, fordable, readable, teachable, warrantable*, are faulty; and, if "the form in *-able* . . . . should be exactly rendered by the words 'capable of being,' followed by a *passive* participle," *available, pleasurable, conformable, durable, inclinable, actionable, hospitable, objectionable, peaceable, treasonable, saleable, serviceable*, and a host of their multiform congeners, are to be avoided, as tinged with impurity. In fine, to explain *reliable* by "*relied-on-able*," after Dr. Latham's fashion, is just as if one were to explain *avoidable* by 'avoided-able.' He ought, of course, to have written *rely-on-able*.[2]

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[1] Moreover, by the way, *penetrabilis*, which, in the best Latin, is restricted to the poets, is both active and passive, meaning 'able to penetrate' as well as 'able to be penetrated.'

[2] *Uncomeatable* is, in the judgment of Dr. Johnson, who cites no authority for it, "a low, corrupt word." Rather, I should say, it is a permissible colloquialism. Reputable writers have used it. Congreve, *The Double Dealer*, Act 2, Scene 5. Steele, *The Tatler*, No. 12. De Foe, *Moll Flanders*, p. 74 (ed. 1840). At least two cognates of *uncomeatable* are found in print, and a few other words of the same type. *Comeatable.* John O'Keeffe, *The Farmer*, Act 1, Scene 2: Sir Walter Scott (1814). *Comeatability.* Sterne, *Tristram Shandy*, Vol. 2, Chapter 7. *Godownable.* Southey, *Letters*, &c. (1797), p. 6. *Takedownable.* Charles Lamb, *Letters* (ed. 1837), Vol. 2, p. 14.

Southey wrote, in a familiar letter, in 1799: "Davy, the Pneumatic Institution experimentalist, is a first-rate man, conversable on all subjects, and *learnable-from* (which, by the by, is as fine a

Space would fail me, and I should weary by repetition, if I undertook to recite all the criticisms on *reliable* which I have collected. But it matters little how the word has been picked at by Mr. De Quincey, Dean Alford, and a hundred more. Almost all which has been urged against it, correctly or incorrectly, or which can be urged against it, is so completely summarized in the letter about to be reproduced, that the author of that letter may well be allowed a hearing, as the representative of his fellow-objectors in general.

Mr. Francis Galton, having charged Mr. Richard Lowndes, for his using *reliable*, with patronizing a "vile word," and having been challenged[1] to justify his denunciatory epithet,

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Germanly compounded word as you may expect to see)." *The Life and Correspondence*, &c., Vol. 2, p. 19. Very much more of "a Germanly compounded word" is Master Matthew's *un-in-one-breath-utterable*, found in Ben Jonson's *Every Man in His Humour*, Act 1, Scene 4. *Un-sewed-together.* Bishop Bale, *Select Works* (1849), p. 381. *Un-coal-carrying.* George Chapman, *May Day* (1611), Act 3. *Un-self-knowing.* Milton, *Eikonoklastes*, Ch. 9. *Un-book-learn'd.* Fuller, *The Church-history of Britain* (ed. 1655), Book 7, Section 1, § 32. *Un-parliament-empowered. Id., The Appeal of Injured Innocence*, &c. (1659), Part 2, p. 68. *Un-self-reflecting* and *un-self-valuing.* Henry More, *Divine Dialogues* (1668), Vol. 1, p. 69. *Un-self-interessed. Id., An Exposition of the Seven Epistles*, &c. (1669), p. 134 : *Annotations upon 'Lux Orientalis,'* &c. (1682–3), p. 269. *Un-to-be-imitated.* Mr. Ruskin, *Fors Clavigera*, No. 35, p. 10 (1873). *All-and-sundry-scient, Id., ibid.* (1876), p. 95.

[1] His challenger had remarked : "Johnson 'did not know' that *humiliating* was legitimate English, and 'would not admit' that *civilization* was tolerable. Nevertheless, both these words were

replied at length. His reply here follows. It is taken from *The Reader*, September 16, 1865.

"I have only just observed your correspondent F.'s challenge to me to prove the charge which I make against the word *reliable*.

"Without aspiring to the character or temperament of a *bull*, or, at all events, not seeing a red rag in every word of which the original title-deed may be doubtful, acquiescing in such an established usage as it is plainly hopeless that I or any one else can now hope to change, I yet hold it matter of conscience to watch over the well of English, and, both by precept and example, protest against words which are not according to analogy, nor established by such a prescription as it would be idle to contend against, nor so peculiarly charged with meaning that we cannot dispense with them.

"I am not, therefore, moved by your correspondent's instances. I accept *humiliating* and *civilization*, and feel that *unaccountable* is too well established to be quarrelled with now-a-days. At the same time, its case is by no means, originally, so bad as that of *reliable*. The verb *account*, in one, at least, of its earlier meanings, is a transitive one, and, as such, would naturally give birth to an adjective *accountable*, not in need of any accompanying preposition. Such adjective, in its negative form, might, thus, come to be used in connexion with a secondary non-transitive sense of the verb, demanding a preposition. This is not right; but it cannot now be helped. The

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wanted, have both done good service, and are, both, likely to live.' He also wrote: "The many words held good, and which are in common use, like *unaccountable*, 'not to be accounted for,' *unsearchable*, 'not able to be searched into or out,' surely establish the law that the completing preposition of a verb may be omitted in its derivative in *-able*." *The Reader*, September 2, 1865.

growth of a language, like that of a kingdom or of institutions, is marked by wrong things, which cannot be challenged after a certain time; but it does not follow that similar wrong things are to be done without censure.

"As to *unsearchable*, there is no case against it. The verb *to search* is, properly, a transitive one. Has F. forgotten the words 'Search the Scriptures'?

"The case against *reliable* is as follows. It is formed ungrammatically. It is quite modern, appearing first, I think, in the newspapers about nine years ago, during the Crimean War. I am aware of no good writer but Mr. Lowndes having used it; and, finally, it is quite unnecessary. Your correspondent gives us the word *trustworthy*, which answers every purpose that can be served by *reliable*, and is so good a word as to want no *complement* that I can see.

"Will your correspondent's ear and English associations not only reconcile him to *reliable*, but prepare him to accept the family which the word may, and, probably, will, beget, *unreliable*, *unreliability*, together with the couples *defective reliability*, *slight unreliability*, and suchlike?"[1]

In passing, a man must be more than slightly touched with quixotism, to contend against that which, by his own acknowledgment, he expects will "probably" come to be realized. As to the alleged needlessness of *reliable*, the Rev. Mr. Blackley, associating it with *ventilate*, *enlighten-*

[1] On the words "about nine years ago" there is this foot-note: "Since writing the above, I find *reliable*, *reliableness*, and *reliability*, in *Webster's Dictionary of the English Language*, ed. 1856. Whether they occur in earlier editions of that work, I know not. They are justified by no authorities." Dr. Webster recorded *reliable*, *reliableness*, and *reliability*, in the edition of his *Dictionary* published in 1841.

ment, and *desirability*, is, with some reason, of opinion, that, "surely, no sane man can see a possibility of ousting any one of these words, however faultily formed, from a language which needs to express their meaning, has no equivalent to supply their places, and, in fact, employs them universally, in speech and writing, day by day."[1] Another writer, a reviewer, contemplating the word under various aspects, treats it with equal favour. In the course of some strictures on an essayist who has dealt largely in verbal criticism, he wittily observes: "The violence with which he, in company with sundry other most respectable people, fights against that hapless word *reliable*, is, to us, simply amusing. We have had to swallow too many linguistic camels, to want to make life more uncomfortable by straining at such gnats as that. The word is a convenient and useful one, and sufficiently well formed; for, while several others out of the same

[1] *Word Gossip* (1869), p. 183. *Desirability* I, for one, must demur to. Dean Alford, his feminine rhetoric apart, is quite right in calling it "a terrible word." *A Plea for the Queen's English* (ed. 1864), p. 253. Who would not prefer *desirableness*? And *agreeableness*, as against Gray's *agreeability*? *Tolerableness*, instead of Wordsworth's *tolerability*? And *availableness*, not Mr. De Quincey's *availability*? It is unexpected to find *acceptability*, *availability*, and *desirability* used by so tasteful a writer as Prof. Conington. See, for them, his *Miscellaneous Writings*, Vol. 1, pp. 23, 298, 460. Dr. F. W. Farrar and Mr. J. W. Hales, also, practically countenance *desirability*. See *Essays on a Liberal Education* (1867), pp. 208, 299. Mr. Ruskin uses it in *Fors Clavigera* (1875), p. 147.

mould have been started in life, and have failed, a few have fairly established themselves; and this is one of the few. It is in so general and so good use, that the broom of the little squad of purists who attempt to sweep it out of the language, will be found as impotent as Mrs. Partington's. But there will, doubtless, long be those who, on the ground of their rejection of it, will believe themselves defenders of pure English; just as the Italian bandit is said to maintain faith in his own essential piety, so long as he always takes off his hat on passing a church." [1]

Mr. Galton's letter, the week after it was published, I disposed of, in the pages of *The Reader*, point by point. Argument being at an end, recourse was then had to the common substitute therefor, ridicule. Nothing more on the subject of *reliable* appeared in *The Reader;* but, immediately afterwards, a popular London journal, on two several days, bore heavily upon the word, and, more especially, upon those who use it, in short editorial paragraphs. In spite of the facts I had got together, in proof of its having been used by Coleridge and other authors who looked heedfully after their diction, and in proof of its utility, euphony, and other qualities serving for its defence, it was maintained that no scholar, and no gentle-

[1] *The New Englander* (1871), p. 307.

man, would ever think of enduring so unnecessary, monstrous, and plebeian an expression. And here, not unseasonably, I would make a remark on the spell which, it seems, may be cast on almost any Briton by the term *gentleman*. Whoever it may be that takes upon himself to pronounce that this thing, or that, or the other, is 'unbecoming a gentleman,' an Englishman who, on hearing such a judgment passed, is not immediately subdued into acquiescence, may be accounted a man of unusual boldness and independence. Whatever is condemned by this potent formula, no matter who the condemner may be, the effect upon it is, very commonly, regarded as much the same with that which, in ancient times, was, in some parts of the globe, supposed to be supernaturally wrought on a person who had been cursed. The character of the curser was nothing; but the curse was everything, and, by its own intrinsic efficacy, entailed, it was thought, inevitable fulfilment.

A sense of fairness prevents me from withholding the formidable fact, that *reliable* has incurred the displeasure of *Punch*:[1]

"'RELIABLE.'

"(*A Mild Protest.*)

"Shut up a Party who uses 'Reliable,'
When he means 'Trustworthy:' 't is undeniable

[1] December 23, 1871.

That his excuses are flimsy and friable,
And his conceptions of grammar most pliable.
No doubt he 'd pronounce this line's last word enviable;
Invent, for bad fish (which he 'd sell), the word 'criable;'
Say that this faded silk hat might be dyeable;
And accent French vilely,—allude to *le diable.*
If his name 's William, 't would be most enj'yable
To see Mr. Calcraft preparing to tie a Bill.
Now let *Punch* hope he has stamped out 'Reliable.'"

Fallibility, both as an historian and as a prophet, are signally made good by an anonymous antagonist of *reliable*, who thus oracularizes on what he calls a "neological abortion," in *Notes and Queries:*[1] "No writer with pretensions to a correct style has hitherto made, or (as I conceive) ever will make, use of this newspaper slip-slop," &c.

Coleridge, as we have seen, was not ashamed of using, and it may be that he invented, the word *reliable.* And many a reputable stylist has since practically recognized it as worthy of adoption. Thus, it has the countenance of the Rev. James Martineau, Mr. W. H. Gladstone, Dr. J. H. Newman, the Rev. H. B. Wilson, Mr. J. S. Mill, Dr. Henry Maudsley, Bishop Wilberforce, and Dean Mansel.[2] Nor should one forget the contributors

[1] February 21, 1857. The writer signs himself "P.," which, whatever it stands for, cannot stand for 'Prudent.'

[2] "The letters of the bishops, in crises like the present, are not read as *reliable* expressions of the writers' minds, but watched as diplomatic manifestoes, and studied as the artful movements of a game." Rev. James Martineau, *Miscellanies* (1852), p. 449.

to *The Times* newspaper, in leading articles, or those to *The Athenæum* and *The Saturday Review*. Dr. Worcester names, for the word, besides sundry periodicals, Sir Robert Peel. With his American authority, Mr. Daniel Webster, he might have associated Mr. Washington Irving, Dr. Andrews

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Writing in 1853, Mr. Martineau qualified "notions" by *reliable*. See his *Essays Philosophical and Theological*, Second Series (1869), p. 237.

"He [Mr. Grote] seems to think that the *reliable* chronology of Greece begins before its *reliable* history." Mr. W. H. Gladstone, in *Oxford Essays* (1857), p. 49.

"The sway of the Church is contracted; but she gains in intensity what she loses in extent. She has now a direct command, and a *reliable* influence, over her own institutions, which was wanting in the middle ages." Dr. J. H. Newman, *Lectures and Essays on University Subjects* (1859), p. 302.

"Previous to the time of the divided kingdom, the Jewish history presents little which is thoroughly *reliable*." Rev. H. B. Wilson, B.D., in *Essays and Reviews*, p. 170, foot-note (ed. 1860).

"Above all, the grand and only *reliable* security, in the last resort, against the despotism of the government, is, in that case, wanting,—the sympathy of the army with the people." Mr. J. S. Mill, *Considerations on Representative Government* (ed. 1861), p. 290.

"The most *reliable* observations of late years tend to lessen the exaggerated proportion commonly assumed." Dr. Maudsley, *The Physiology and Pathology of the Mind* (1867), p. 407. At p. 11, *reliable* qualifies "self-consciousness;" at p. 200, "data." At pp. ix., 32, *unreliable* occurs; at p. 10, *reliability*.

"As soon as he was transferred to the King's service, he showed himself to be a thoroughly *reliable* tool in Henry's hand." Bp. Wilberforce, *Essays*, &c. (1874), Vol. 2, p. 202; or *The Quarterly Review*, Vol. 125 (1868), p. 399.

"Jacobi, . . . Uhlhorn, . . . Baur, . . . all regard Hippolytus as the most *reliable* authority." Dean Mansel, *The Gnostic Heresies of the First and Second Centuries* (1875), p. 146.

Norton,[1] and Mr. Edward Everett; and, still more recently, *reliable* has been used by Mr. G. P. Marsh.[2] And other authors might be quoted in abundance for it. Professor George Rawlinson, the Rev. W. W. Shirley, and Mr. Richard Lowndes have already been referred to. Additionally, towards filling out a list which would be all but endless, I might name the Rev. George Butler,[3] Mr. Henry Morley,[4] Mr. Charles Dickens,[5] and Mr. Charles Reade.[6]

Our adjectives in *-able*[7] not only are exceed-

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[1] Mr. Washington Irving and Dr. Andrews Norton are referred to by the editors of "Webster's Dictionary."

[2] At p. 112 of his *Lectures on the English Language* (1860), occurs the phrase "*reliable* evidence." At p. 135, however, we are told: "The adjective *reliable*, in the sense of 'worthy of confidence,' is altogether unidiomatic." It is nearly as bad as this, taken in the sense here assigned it. Moreover, Mr. Marsh's own sense of it is not 'disposed to rely,' but 'fit to be relied on.' Further on I shall make it clear that *reliable*, to mean what Mr. Marsh intends by "worthy of confidence," is not "altogether unidiomatic."

As to *reliable*, so as to other expressions, Mr. Marsh leaves us in doubt whether he thinks it necessary to harmonize his practice with his precepts. See *Modern English*, p. 348.

Besides *reliable*, he can use a term precisely like it, *disposable*, 'to be disposed of,' 'to be done away with.' The passage is quoted in the sequel.

[3] *Oxford Essays* (1856), p. 168.

[4] *Life of Cornelius Agrippa* (1856), Vol. 1, p. 278.

[5] *Great Expectations* (ed. 1861), Vol. 3, p. 2.

[6] *Hard Cash* (ed. 1863), Vol. 2, p. 64.

[7] Though the Latin *-abilis*—which I come to by and by,—is not a mere termination, our *-able*, thence derived, has really become such, in our consciousness, when we apply it anew to a base. Probably, however, Spenser thought of *-hable* as from *habilis*, when he ventured *war-hable*. And the ending of the Old French *besonhable*,

ingly numerous, but, according to their bases,

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convenhable, gazonhable, and *vergonhable* is likely to have been suggested by *habile.*

Horne Tooke, after enunciating the now exploded doctrine, that "whatever the Latin has not from the Greek, it has from the Goth," states it as his belief,—and it was partly Junius's, before him, and that of Dr. Richardson, after him,—that *-abilis, -ibilis, -able, -ible,* &c., are from the Gothic *abal.* He also maintains, that "our Anglo-Saxon *full,* which, with the Germans, is *-vol,* became the Italian *-vole;*" and he alleges that the French, "by a most slovenly pronunciation, not distinguishing between *-bile* and *-vole,*" transformed *abominevole, amichevole,* and many other Italian words, into *abominable, amicable,* &c. *Diversions of Purley* (ed. 1840), pp. 664, 665, 675.

Cædmon's *abal,* 'power,' seems to be the sole basis of all this fallacious speculation. But the Rev. W. W. Skeat, a very high authority, informs me that he has not been able to find this word in Mœso-Gothic. He adds, that the Mœso-Gothic has an adjective *abrs,* 'mighty;' and he compares *abal* with the Icelandic *afl,* 'strength,' 'physical force,' and *afle,* 'gain,' 'might.' To revert to Horne Tooke, want of historical evidence quite apart, wherever the Italians got their *-vole,*—an easy change from *-bile,*—who can credit that the French did not adopt *abominable* from *abominabilis,* instead of corrupting it as asserted above? It makes nothing for Horne Tooke, that we find, in Old French, a few formations like *abelivol, convenivol,* and *plorilvoment.*

Our adjective *able,* too, Horne Tooke takes from *abal,* and not, through the French, from *habilis.* Chaucer has, besides *able, abil;* John Paston, in 1450, wrote *abille* and *onabille;* Drs. Layton and Legh, in Henry VIII.'s time, *habile;* Stanyhurst (1582), *habil.* Udall, Roger Ascham, Sir Thomas Wilson, Robert Recorde, Sir Philip Sidney, Spenser, Dr. Dee, &c. &c., have *hable;* Roger Ascham has *dishability;* and *hability* and *inhability,* used by Sir Thomas Elyot, Sir John Cheke, Raphe Robynson, &c. &c., lived on into the days of the Commonwealth. *Inhabill,* a verb active, is used by Sir Thomas Elyot; *enhable* occurs in Raphe Robynson (1551), in Sir Thomas Wilson (1553), and in Philemon Holland (1632); and Stanyhurst and Sir Edward Hoby (1613) have *inhable.* Dr. Thomas Wright (1620) uses *habilitate;* and Nicholas Ferrar (1638) uses, repeatedly, both this and *abilitate,* for 'assist.' Dr. John Dee,

are to be distributed into several classes.

Spenser, and Stanyhurst have *dishable;* and the last has *unhable,* also, verb as well as adjective. Archdeacon Todd, in his edition of Johnson's *Dictionary* published in 1827, inserts *dishabilitate,* 'disqualify,' on which he observes: "A word now in common use." But it must have been short-lived. *Rehabilitate* we seem to have taken from the French. For some time, the verb *able* was not uncommon. Bishop Bale uses it often. Bishop Latimer, Shakespeare, Dr. Donne, Chapman, &c., have it, too; Stanyhurst, *hable.* I have found old instances of *abele* and *able,* 'clothe,' from the French *habiller.*

As regards several of our verbs in which there is considerable modification of their Latin originals, the adjectives in *-able* regularly formed from them have failed of acceptance. *Appliable* was long employed where we employ *applicable,* which Chapman exceptionally used as early as 1613. *Esteemable* occurs in *Ariana* (1636), Mrs. Aphra Behn, Sir William Temple, and Pope. *Despisable* has the sanction of Wicliffe, Bishop Bale, Dr. Thomas Wright, Hammond, Quarles, Henry Earl of Monmouth, Sir William Temple, Arbuthnot, and Samuel Richardson. *Doubtable* is used by Sir John Mandeville, Earl Rivers, William Paston (1479), and Feltham: Sir Thomas More, Bishop Hall, and Feltham have *undoubtable.* To *dividable* and *individable* we usually prefer *divisible* and *indivisible.* Hakewill and Henry Earl of Monmouth have *irrepairable.* Both *suspectable* and *suspicable* have succumbed, at the cost of exactness, to *suspicious,* a word matched, for ambiguousness, by *suspectful,* which Milton uses, more than once, in a subjective sense.

On the other hand, we have rejected *ordinable* for *ordainable;* and we have supplanted the *inextinguible* of Sir Thomas More, William Watson, Philemon Holland, Dr. Thomas Wright, Robert Burton, and others, by *inextinguishable.*

The French now have *coupable, louable, mouvable, nombrable, recevable, traitable,* whereas they once had *colpable, laudable, movable, numerable, receptable, tractable.*

As to spelling, when do we end an adjective with *-ible?* And when with *-able?*

Generally, the termination is *-ible,* if the base is the essentially uncorrupted stem of a Latin infinitive or supine of any conjugation but the first. Hence it is that Archdeacon Todd would change *admittable,* sanctioned by Dr. Johnson, into *admittible,* to tally

Such as are derived from verbs deserve the precedence. And these, to avoid the ambiguous-

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with *committible*. And hence it is that Bentley writes *concludible;* Paley, *dissectible;* Jeremy Bentham, *comprehendible, includible, subjectible;* Coleridge, *suspensible. Acquisible*, which I find in a very learned recent work, is from neither supine nor infinitive, though framed with reference to a Latin base, and cannot be defended.

To the rule just given there are, however, many exceptions. Not a few of these we borrowed from the French, which we have allowed, as regards the rest, to influence us in our deviation from etymological requirements.

Among them are *acquirable, arguable, ascribable, collatable, consumable, decidable, depositable, distributable, indictable, moveable, persuadable, prohibitable, solvable, sufferable, translatable, usable.* And we should not make *editible, relatible, vomitible.*

To go on with our exceptions; where a verb is from the Latin, classical, low, or factitious, and its base is a broken-down or much modified infinitival or supinal stem, it is *-able*, rather than *-ible*, that we annex to it. Examples are seen in *attainable, conceivable, definable, desirable, discoverable, displayable, exercisable, extinguishable, forfeitable, imposable, proveable, purchaseable, pursuable, recruitable, redeemable, restrainable, retrievable, severable, subduable, succourable, triable, traversable.*

Add, descended from Latin substantives or adjectives, *accountable, avoidable, censurable, displaceable, effaceable, insurable, ransomable, securable, surmountable;* from Low Latin, *chargeable, releasable;* from factitious Latin, *advisable, alterable, conveyable, liquifiable, manageable, pardonable, realizable, reproachable, traceable;* together with the very heteroclite *analysable, gainable, warrantable.* These details are, of course, very far from being exhaustive.

The French have *défendable*, and anciently had *defensable. Defendable*, which the Dictionaries have neglected to credit to Chubb, is censured, for its form, by Archdeacon Todd, who would consistently have bracketed therewith Pope's *dependable*, had he known it, the *descendable* of the jurists, and, as we have seen, many a more common word besides. *Feasable*, with us, was once often a rival of *feasible.* The French first had *faisible*, which they have altered into *faisable.* Again, a substantive here being the base,

ness of the term *verbal*, I shall take leave to denominate *rhematic*.[1]

Passive rhematic adjectives ending in *-able*,[2] as

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they have *paisible;* we, *peaceable*, since we rejected their form. Their old *forceable*, which we long kept up, is remarked on in a subsequent page.

Of necessity we write *deniable* and *remediable;* and we should likewise have to write *fanciable* and *prophesiable*.

Isaac Barrow, Sir Thomas Browne, Henry More, Dr. Johnson, and many other writers, down to our own time, have *referrible;* and *inferrible* occurs in several authors. And the words should be so written, if we heeded classical analogy, which, moreover, demands *preferrible*. Possibly it was pronunciation, in part, that debarred *preferrible*, and discouraged *referrible;* and the suggestion of *preferable* and *sufferable* may have established *inferable*,—for which, at all events, we ought now to write *inferrable*,—as against the more regular and similarly accented *inferrible*.

It is needless to dilate on malformations like *audiable*, used by an anonymous contributor to *Abel Redevivus*, and *irreconciliable*, used by Dr. Matthew Sutcliffe (1605). There are more such in oldish books. *Serviable* I speak of in a note some way forwards.

From the preceding details it appears how difficult it is to say when we are not to use *-able*. Yet a rule may be laid down as to when we are to use it. To all verbs, then, from the Anglo-Saxon, to all based on the uncorrupted infinitival stems of Latin verbs of the first conjugation, and to all substantives, whencesoever sprung, we annex *-able* only. Hence, Mr. Herbert Spencer's *condensible* is not analogical; and no more is Charles Lamb's *tangibility*. *Createable*,—referred to at the foot of p. 33, *supra*,—from the base of the supine *creatum*, may admit of defence; but adjectives formed like it are not common.

[1] Small jokers will, perchance, query whether I do not mean *rheumatic*.

[2] A very eccentric word of this class is seen in the following extract from *Patriotism* (1765), in *The School for Satire* (1802), p. 292:

> "Oh, for the warning voice of him who saw
> The ruin Continental measures draw,
> What time by *perjurable* Styx he swore
> To waste on them nor man nor guinea more."

obtainable, are of the commonest type of all.[1] There are many thousands of them; and they call for

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Imitating Ovid's *deos perjuratos*, one might, by a violent Latinism, use *perjured* for 'falsely obtested'; but this *perjurable* evidently signifies 'to be sworn by,' as if *perjurare* meant the same as *jurare per*.

Equally rare, perhaps, with *perjurable*, yet not irregular, is *atonable*, as used, with reference to "God," by Burthogge, who repeatedly makes *atone* a verb active, meaning 'reconcile.' See *Causa Dei* (1675), p. 173; also, for the verb, pp. 175 (*bis*), 302.

Bishop Hurd, in his *Moral and Political Dialogues* (ed. 1760), p. 270, has the rhematic *talliable*. He would have done well to adopt, instead of modifying, the French *taillable*; our verb *tally*, to which *talliable* must be referred, never having acquired the sense of *tailler*, the base of *taillable*. *Tailles*, 'taxes,' is used in *The Book of the Knight of La Tour-Landry* (ab. 1372?), and by Sir Thomas Malory.

[1] Of this type, it is quite possible, *perishable* was, originally, unless it was borrowed from the French *périssable*. My reasons for so thinking are two. The verb active *perish* seems to have been, for a long while, from about 1460, almost as common as *perish*, the verb neuter. I might quote twenty authorities for it; and it lived on, in the use of good writers, till Queen Anne's time. Again, no conclusive argument in favour of taking the adjective from the neuter *perish* can be drawn from the old and oldish quotations for it which have hitherto been collected. On the other hand, even Addison, as adduced by Dr. Johnson, has "*perishable* by time."

Nothing can be *perishable* without being 'destructible.' Hence, when *perish*, 'destroy,' had become unusual, that lexicographers should have referred, in explaining *perishable*, to the verb neuter, is only what was to be expected.

"*Perish'd* lord," from Dryden and Pope, is quoted, by Dr. Johnson, under *perish*, the verb active. I doubt his accuracy here. Compare '*escaped* convict,' and plenty more of similar expressions.

Archdeacon Todd writes, under the verb active *perish*: "'Not in use,' Dr. Johnson says. Yet, surely, it is quite common to say, of decayed fruit, that 'it *is perished*'; and for a person much affected by cold weather to say, that 'he *is* almost *perished by* cold.'" By such reasoning as this, '*I am come*' and '*he is arrived by* the

little remark.[1] Mr. G. P. Marsh says: "The Saxon roots with Latin passive terminations are, chiefly, adjectives like eat*able*, bear*able*, read*able*, to a few of which custom has reconciled us: but many words of this class, employed by old writers, such as do*able*, are obsolete;[2] and the ear revolts,

steamer' would make out *come* and *arrive* to be active. 'He *has been perished* by cold,' which is no longer good English, embodies *perish* as a verb undoubtedly of that class.

Be is often the auxiliary of the neuter *perish*, in our older authors. "But, to a sensible artist, the formes *are* not *perished*, but withdrawne into their incombustible part, where they lye secure from the action of that devouring element." Sir Thomas Browne, *Religio Medici* (ed. 1645), pp. 103, 104.

Dr. Webster, while naming no warrant for the verb active *perish*, rules that it is "not legitimate." His Editors strike out this judgment, and give nothing in its place. Do they recognize the verb active *perish* as living English? Such it is in East Anglia, where, more than this, a dog that deals promptly with a rat is often called 'a *perisher*.'

[1] Our *practicable* would furnish an interesting lesson in verbal development to an ancient Greek, if he were to revisit the earth. From πράσσω he got πρακτικός. This, in the Low Latin of Fulgentius and others, became *practicus*. Hence, in the middle ages, grew *practicable*,—presupposing *practicabilis*,—which form we have kept, while the Italians and the French have, respectively, softened it into *praticabile* and *praticable*.

[2] Peter Levins, in his *Manipulus Vocabulorum* (1570), after recording *breakable*, *cheapable*, *earable*, *reapable*, *sailable*, *sheddable*, *weanable*, &c., goes on to say: "There be many other in *able*, derived of Englishe verbes, almost as many as there be verbs, which are only formed by putting too *able* at the ende of the English terme, as these that folow, and such other, whose Latin is in *bilis*, and do signifie that a thing is convenient, mete, fit, apt, worthy or able to be done." Sig. A 1 v. He then gives, with similar words, *bowable*, *grudgeable*, *roastable*, *rowable*, *shunnable*, *unhovable* (impertinens), *untimeable* (intempestivus).

Mr. Ruskin is almost as fond as Southey and Coleridge were of unusual adjectives in *-able*. He has, for instance, *believable*, *buyable*, *findable*, *graspable*, *inabrogable*, *inconjecturable*, *pocketable*,

at once, at a new application of this ending; whereas we accept, without scruple, Latin and French roots with a Saxon termination."[1] Some of the statements here made are too sweeping. To whose ear are Southey's *frankable*, *likeable*, and *unshaveable* more offensive than his *appropriable*, *compassable*, *inelevable*, *unrememberable*, and *vexable?*[2] And who can take kindly to Gower's *tyrannish*, Bishop Bale's and Paley's *idiotish*,

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printable, ringable, satisfiable, shakeable, shapeable, stewable, unbetterable, uncharmable, understandable, undisappointable, unescapable, unfatigueable, unfeedable, unforgiveable, unfurrowable, unresolvable, unsweepable.

[1] *Lectures on the English Language*, pp. 134, 135. Who are Mr. Marsh's "we"? *Dutiable* and *mailable*, so common in the United States, are far from acceptable to the ears of most Englishmen.

[2] Certain most useful words in *-able* the French, unreconciled by their bases' being Latin, have scrupled at strangely. La Harpe's *instable* is not even now naturalized; and, thirty years ago, *ingouvernable* and *innavigable* were classed, by a critic, among "ces prétendus diamants qu'un peu d'années réduisent en charbon." At the same period, *infaisable* was reckoned a neoterism, and *confortable* was rare. See M. Francis Wey, *Remarques sur la Langue Française*, &c. (1845), Vol. 1, pp. 176–184.

Like ourselves, the French have given up many of their ancient adjectives in *-able*, and have reformed others. Of the following obsoletisms,—partly modernized, in spelling, where necessary,—some, one would think, might have been advantageously preserved: *aidable, anguissable, besoignable, désaccordable, désguisable, entendable, esperitable, gustable, insuperable, merciable, recomtable, vaguable, veillable, vitupérable.* Unquestionable improvements are to be acknowledged, for the most part, in *compréhensible, continuel, corruptible, dévorant, odorant, persévérant, salutaire, triple*, in lieu of the archaic *compréhendable, continuable, corrompable, dévorable, persévérable, saludable, trinable.*

It is not impossible that some adjectives in Old French, as is known to have been the case with other parts of speech in that and other medieval languages, preceded their Low Latin equivalents.

Stanyhurst's *hymnish*, Ben Jonson's *vowelish*, Milton's *idolish*, Sterne's *blandulish* and *placidulish*, or to Coleridge's *pio-fraudish?* Are they much more tolerable than Cowper's *seldomcy?* Moreover, do "we accept, without scruple," *appliable*, *basable*, *chooseable*, *deliberable*, *disablable*, *doublable*, *doubtable*, *enablable*, *esteemable*, *habituable*, *obligeable*, *salariable*, *sufficeable*, *triplable*, *reverable?*[1] Mr. Marsh forgets that considerations of analogy are traversed, not unfrequently, by those of the euphonious and the superfluous.

Active rhematic adjectives ending in *-able*[2] are

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[1] For other words classifiable with these, see the concluding paragraph of the note to p. 33, *supra*, and the next twenty-five pages.

Dr. J. H. Monk, in his *Life of Richard Bentley*, uses the word *attackable*, which, Mr. De Quincey says, is "in the lowest style of colloquial slang." *Works* (ed. 1863), Vol. 6, p. 177.

In the same essay where this criticism appears, Mr. De Quincey writes, at p. 131: "No prudent champion, however game, would have chosen to offer himself to the scratch for a second round." If this is not even worse than "colloquial slang," what is its proper character?

[2] William Taylor thoughtlessly lays down, that "those words [in *-able*] are impurely employed, to which an active sense is sometimes assigned." He goes on to say: "'The Ephesian matron was a *comfortable* widow'; but not 'Warm baths are most *comfortable*,' where 'comforting' or 'comfortive' is intended." *The Monthly Magazine*, Vol. 12 (1801), p. 100.

Dr. Charles Richardson, after quoting Shakespeare for "his *comfortable* temper," &c., rashly remarks, to the same effect: "Johnson was not aware that this use of *comfortable, i.e.*, 'able to be comforted,' is the only one which etymology justifies." *Illustrations of English Philology* (1815), p. 79.

Inasmuch as adjectives in *-ible* follow the same rules as those in *-able*, a reference to the former is not out of place.

observably of less common occurrence at present than they once were. Living examples of them are

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According to Dr. Whewell, "It is quite intolerable to have words regularly formed in opposition to the analogy which their meaning offers; as where bodies are said to have conduct*ibility*, or conduc*ibility*, with regard to heat. The bodies are conduct*ive*; and their property is conduct*ivity*." *The Philosophy of the Inductive Sciences* (ed. 1840), Vol. 1, p. cxiii.

Certainly, for readiness of apprehension in our day, *conductive* is, in such a case as that mentioned, better than *conductible*. Still, the latter word, to convey the sense of the other, is by no means wholly in violation of analogy. This is abundantly made out in the paragraph to which the present note is appended. And then there is our old *persuasible*, for 'persuasive,' which is found in a marginal note in the Bible. "*Persuasible* reasons." Bp. Bale. "*Persuasible* applause." William Watson. "*Plausible* acclamations" has the warrant of Sir John Haywarde. *Defensible* or *defensable*, 'affording defence,' is spoken of further on. It is unnecessary to enumerate the many Latin adjectives of the type of *terribilis*, 'terrifying,' *letabilis*, 'deadly.' My argument is not affected by the fact, that the Romans preferred *terribilis* to *terrilibilis*, and *letabilis* to *letatibilis*.

Conducible, for 'conductive,' is objectionable on the ground, among others, that we have not adopted *conduce* to mean 'conduct.' Such, however, was once its meaning, here and here. "By cause that I shuld *conduce* home my said Lords companye," &c. William Burbank (1514), in Sir Henry Ellis's *Original Letters*, &c., First Series (ed. 1825), Vol. 1, p. 101.

The predecessors of our current *conducive* deserve remarking on. *Conducible*, from the neuter *conducibile*, was, possibly, the first of them. At all events, it was long very common, and was used by Chesterfield as late as 1756, in *The World*, No. 161. For *conducent* I might quote Dr. W. Wilkes (1608), Feltham (1628), Abp. Laud, John Smith (1657), Dr. Henry More (1662), &c. *Conducing*, as a participial adjective, occurs in Chapman, Burton, Hobbes, Thomas Nabbes, Sir Robert Stapylton, Milton, Lord Shaftesbury, &c.

Conducive. I have not traced back further than to Richard Overton (1646). Joseph Glanvill used it in 1662 and 1665; Dr. Henry More, in 1668. The Dictionaries give no earlier authority for it than Addison.

seen in *capable*,[1] *comfortable*,[2] in the sense of 'im-

Landor puts *conducible*, as signifying 'ductile,' into the mouths of Sir Thomas Lucy and Silas Gough. Had it ever this signification?

Dr. Whewell's *conductive* is used by the Rev. William Cartwright (before 1643), in *The Ordinary*, Act 3, Scene 5.

Our *responsible* and the French *responsable* are deducible from the supine of *respondere* and from *responsare*; and "*responsare* is a word which, as used by Horace, in the dialogue-style of his Satires and Epistles, was, probably, common." This opinion has been kindly communicated to me by Prof. Robinson Ellis, the learned editor and ingenious translator of Catullus. M. Brachet takes *responsable* from "*responsa*, réponse." This is going far afield; and, besides, what substantive *responsa* is there, except as the plural of *responsum*? The French *responsable* is of much longer standing than our *responsible*.

Responsible is not so old as Shakespeare, I suspect. Instead of it, Dr. Peter Heylin, in his *Ecclesia Vindicata, Examen Historicum*, and often elsewhere, uses *responsal*; and *responsalis* might have been made from *responsum*, as *letalis* was made from *letum*. Chapman has *correspondent*, for 'responsible,' 'answerable.' "We are not *correspondent* for any but our owne places." *The Widdowes Teares* (1612), Act 5. And *chargeable* has been used in the same sense. "None to speake with them [*i.e.*, prisoners] but theyr *chargable* keepers." Sir Francis Cottington (1613), in Sir Henry Ellis's *Original Letters*, &c., First Series (ed. 1825), Vol. 3, p. 109.

[1] Even so fair a Latinist as St. Augustine has *capabilis*, which suggests that *capare* may have coexisted, as a popular form, with *capere*. As *capable* is to *capere*, so is *tenable* to *tenere*. *Tenabilis* I have not found in Latin of any age: *tenable* the French, from whom we took it, no doubt based on *tenir*.

Capable has been used to mean 'able to hold or contain.' "They [slops, *i.e.*, trowsers] are almost *capable* of a bushell of wheate," &c. Thomas Wright, *The Passions of the Minde in Generall* (ed. 1620), p. 330.

In the following passage, *capable of* signifies 'impressible by.' "Aorgus [is] a fellow so patient . . . . that he is not *capable of* the grossest abuse." Thomas Randolph, *The Muses Looking-glasse* (bef. 1635), Act 3, Scene 3.

[2] *Comfort*, it should be borne in mind, originally denoted

parting comfort,' *delectable*,[1] *favourable*,[2] *sociable*,[3] and *suitable*. Among obsolete words of this

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'strengthen.' *Encomfort*, a rare substitute for it, is used by Sir John Paston (1469), in *The Paston Letters* (*ut supra*), Vol. 2, p. 375.

For some time, *comfortable* had to contend with *comfortative*, as witness Gabriell Harvey and Sir Thomas Urquhart. Lydgate, Sir Thomas Elyot, and the Rev. John Carpenter have, respectively, *confortatif*, *confortative*, and *comfortative*, as a substantive; and the Rev. Robert Parsons has *confortive*. The adjective *confortant* occurs in the *Impeachment of the Duke of Suffolk* (1450). See *The Paston Letters*, Vol. 1, p. 102 (ed. 1872–1875). Add the old *comfortful*, which Mr. Ruskin would revive. See *The Queen of the Air* (1869), p. 155; *Fors Clavigera* (1874), p. 194.

Comfortable, as signifying 'in ease,' is to be explained through the verb *comfort*, in the sense of 'impart ease or solace.' *Comfortable*, when it once got the meaning of 'imparting ease,' readily came to mean 'betokening ease,' 'possessing ease,' 'in ease.' Somewhat so we speak of 'a *prudent* judgment,' 'a *wise* saying,' &c. &c. See, further, my *Modern English*, where I comment on the expression '*learned* book.'

Dr. Webster's Editors give two definitions of *comfortable*. In the first, from inattention to the primitive but obsolete import of *comfort*, the verb, two senses of the adjective are confounded. Their second definition is: "Free from positive pain or distress;—used of a sick person. [U. S.]." This use of the word is not at all peculiar to the United States, but is perfectly good English. And lexicographers may now add, as a sense of *comfortable*, 'suggestive of complacency'; for this the word often denotes, in the expression '*comfortable* person,' a very common colloquialism.

"There 's Bacchus: he 's a good, *comfortable* god, though a sly, treacherous fellow,—a treacherous fellow." Dr. J. H. Newman, *Callista* (1856), p. 48.

[1] Our older *delitable*, 'delightful,'—used before *delite* was altered into *delight*,—may have been taken directly from the Romance.

[2] *Favourable* is again spoken of further on. *Disfavourable* is used by the Rev. Herbert Thorndike, *Of the Government of Churches* (1641), p. 58.

[3] From *sociare*, a verb active. Burton has *dissociable*, in *The Anatomy fo Melancholy* (ed. 1806), Vol. 2, p. 500.

stamp, the chief[1] are *behovable*,[2] 'profitable,' used by Eleanor Duchess of Norfolk, Alexander Barclay, Lord Berners, and Nicholas Udall; *communicable*, 'communicative,'[3] used by Lord Berners, T. Bowes (?),[4] Ben Jonson, Feltham, and

[1] As to several adjectives which I have classed as active rhematic and neuter rhematic, it is impracticable to say positively whether they should not be included in the lists given in succeeding paragraphs; and many words contained in those lists may, quite possibly, have originated from verbs. Furthermore, inasmuch as *behoof* was formerly often corrupted into *behove*, it is not demonstrable that *behovable* was not based on this corruption.

[2] Sir John Cheke uses *unbehovable*. See *Nugæ Antiquæ* (ed. 1804), Vol. 1, p. 42.

[3] Southey—compare Feltham's *uncommunicable* and *incommunicable, Resolves*, &c., pp. 8, 66 (ed. 1696),—has *incommunicable* for 'incommunicative.' "About the Essays or Colloquies I can tell nothing; Murray being *incommunicable*, and both at a stand with him." *Selections from the Letters*, &c., Vol. 4, p. 247. Or does *incommunicable* here mean 'not to be communicated with'?

Conversely, it should seem, some have used *communicative* for 'communicable.'

"Yet would I have men not to blab out their conceits without meditation or good digestion; because, if, in all actions, it concerneth greatly a man's demeanour, to effectuate them with deliberation and ripenesse, so, much more, in writing, which no man hasteth;—being distilled, drop by drop, from the pen, and of it selfe permanent, not as words *communicative* to some few present auditors, but blazed to the world, and sent to all posteritie." Dr. Thomas Wright, *The Passions of the Minde in Generall*, p. 142 (ed. 1620).

"Where the objects of desire are more *communicative*, there is no exceptions taken." Jeremy Collier, *Essays upon Several Moral Subjects*, Part 2, p. 111 (ed. 1702).

Richardson qualifies "disorders" by *communicative*, 'contagious.' *Pamela*, Vol. 4, p. 10 (ed. 1811).

In all these instances, however, *communicative* admits of being taken in a neuter sense.

[4] In the Second Part of *The French Academie* (1594), p. 509 (ed.

Henry Earl of Monmouth; *deceivable*,[1] 'deceitful,' used by Chaucer, Wicliffe, Lydgate, Sir Thomas Malory, Caxton, Lord Berners, Bp. Bale, Roger Ascham, Bp. Latimer, J. Olde, Lady Anne Bacon, Phillip Stubbes, Dr. Thomas Beard, Sir John Hayward, Shakespeare, Bacon, Philemon Holland, Sir Edward Hoby, Thomas Gainsford, James Hayward,[2] Milton, &c. &c.; *inheritable*,[3] 'quali-

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1618). By T. B., a clergyman, the translator of the two first Parts of this work, Mr J. P. Collier has suggested,—in the *Poetical Decameron*, Vol. 2, p. 273,—that T. Beard is intended. The Rev. Alexander Dyce, in his edition of Greene's *Dramatic Works*, Vol. 1, p. iii., likewise alleges that the initials T. B. indicate "most probably, Thomas Beard." The MS. Catalogue of the British Museum unriddles T. B. into T. Bowes.

Having read very carefully all the Parts of *The French Academie* translated by T. B., and the whole of *The Theatre of Gods Judgements*, by Dr. Beard, I am prepared to say, that the latter person, if one with T. B., had at least two styles, and those very different. The undoubted writings of T. Bowes I have had no opportunity of examining.

[1] *Deceivableness*, 'deceitfulness,' is found once in the Bible. And J. Olde, Hieron, &c. &c., have it.

[2] He has *undeceivable*, 'undeceitful,' also; and so has Hieron.

[3] *Heritable*, in the same sense, is from the French neuter verb *hériter*, 'be an heir.'

Hereditable, another of its synonyms, I find in *Questions of Profitable and Pleasant Concernings* (1594), sig L 2 v. This, too, is Old French, as to origin. The Low Latin *hereditabilis* is from *hereditare*, a verb active.

Heritable and *inheritable*, with respect to the *in-* of the latter, suggest, by their anomalousness, several other noteworthy adjectives in *-able*.

Inhabitable, long and very commonly, had the sense it has always had in French, that of 'uninhabitable.' It is so used by Sir John Mandeville, Simon Fish, Puttenham, Shakespeare, Ben Jonson, Philemon Holland, Dr. Beard, Hakewill, Feltham, Bishop

fied to be an heir,' used by Lady Jane Grey,[1] Sir John Haywarde, Blackstone, and Martin Madan;[2] *nourishable*, 'nourishing,' used by Lady Juliana Berners, Sir John Hawkins, and James Mabbe; and *vengeable*,[3] 'vindictive,' used by Lydgate, Dr.

Pearson, &c. &c. Alexander Barclay has *inhabitable* and *unhabitable* in one and the same sense.

Alexander Barclay and Bishop Bale use *investigable* for 'unin-vestigable.' In the bad Latin of the Vulgate, and, perhaps not impossibly, in a passage of Tertullian, *investigabilis* means 'unsearchable.'

Dr. J. H. Newman of course knew that probably he was prochronizing, in making a Christian of the third century exclaim: "*Investigabiles* viæ ejus." *Callista* (1856), p. 124.

Importable, without any reference to *import* as now used, means, in old authors, as Chaucer, and in *An Old English Chronicle* (before 1471), p. 31 (ed. 1856), in Alexander Barclay, Lord Berners, Sir Thomas Elyot, Abbot John Shepey, Bale, Spenser, Phillip Stubbes, Sir John Haywarde, William Watson, Philemon Holland, William Prynne, &c. &c., 'unbearable.' *Unportable* (1424?), in the same sense, is found in *The Paston Letters*, Vol. 1, p. 17 (ed. 1872–1875).

William Watson, just now mentioned, has *population* in the classical sense of *populatio*, 'depopulation.'

[1] In the proclamation which she issued July 10, 1553, declaring herself Queen of England. See *The Harleian Miscellany* (ed. Oldys and Park), Vol. 1. p. 406.

Still earlier instances, but anonymous, are found. For one dated in 1450, see *The Paston Letters*, Vol. 1, p. 100 (*ut supra*). For another, see *An English Chronicle*, &c. (bef. 1471), p. 106 (*ut supra*).

[2] "Here the issue is expressly deemed legitimate, and *inheritable* to the double portion of the first-born." *Thelyphthora*, Vol. 1 (1780), p. 113. See also Vol. 2, pp. 11, 12, 15 (*bis*); for *inheritableness*, similarly used, Vol. 1, p. 307, and Vol. 2, p. 162; for *uninheritable*, 'not qualified,' &c., Vol. 2, pp. 13, 301.

[3] Udall has *vengeable*, for 'very great.' And so have others, who also use *vengeably* and *vengeance* peculiarly. "A *vengeable* burning," "*vengable* melancolie." *Jack Jugler* (temp. Ed. VI. ?). For instances like both these, see, further, Bp. Bale, *King*

John Brackley, Sir Thomas Malory, Earl Rivers, Alexander Barclay, Simon Fish, Sir Thomas Elyot, Bishop Bale, Stanyhurst, Spenser, Philemon Holland, &c. &c.[1] Similar are Dekker's *astonishable*, 'astonishing'; Philemon Holland's and Robert Burton's[2] *battable*, 'fattening,' 'serviceable as pasture'; Gower's and Caxton's[3] *grievable*, 'caus-

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Johan, pp. 22, 25 (ed. 1838). In *Pasquine in a Traunce* (ed. 1566), fol. 48, we read: "A *vengeable* long leape, or a *vengeable* lowde lye"; and, in fol. 41, 44, 64, we have *vengeance* as an adverb, in "*vengeaunce* subtile," &c. "*Vengeaunce* sower," "a *vengeance* knave." Richard Edward, *Damon and Pithias* (1571). "I am *vengeance* drie." Anon., *New Custome* (1573), Act 2, Scene 3. "*Vengeably* learned." *A World of Wonders* (1607), p. 291. Compare Cicero's *immortaliter*, 'exceedingly.' So the Rev. Robert Burton has "*immortally* glad."

"Among the gentlemen, not a disunion onelie, not onelie a division both in minds and in armes, but a cruell throte-cutting, a most *immortall* and mercilesse butcherie, did arise." Sir John Haywarde (died 1627), *Annals of Queen Elizabeth*, p. 95 (ed. 1840).

[1] Dr. Henry More strangely puts *venerable* for 'reverent.' *Mystery of Godliness* (ed. 1660), To the Reader, p. xx.

Equally remarkable is *honourable*, used in 1455, by an anonymous writer, as a verb active, for 'honour.' See *The Paston Letters*, Vol. 1, p. 328 (ed. 1872-1875). *Stable*, for 'make stable,' occurs in Sir Thomas Malory's *La Morte Darthur* (*ut supra*), Vol. 2, p. 421. In Old French there was the verb active *establir*, whence our *establish*.

That the adjective *able* was once freely rhematized, has been shown in p. 45, *supra*.

[2] "Massinissa made many inward parts of Barbary and Numidia in Africk (before his time, incult and horrid) fruitful and *battable*, by this means." *The Anatomy of Melancholy* (ed. 1806), Vol. 1, Democritus to the Reader, p. 83. I have corrected "bartable."

[3] In *The Book of the Knight of La Tour-Landry* (ed. 1868), p. 203.

ing grief'; Samuel Hieron's[1] *helpable*, 'affording aid,' 'helpful'; Sir Thomas More's[2] *importunable*, 'heavy'; William Lithgow's and Richard Franck's *portable*, 'navigable,' as applied to water; George Canning's *signable*,[3] 'likely to sign'; Thomas Fuller's *solvable*,[4] 'solvent'; Bishop Pecock's *speculable*, 'speculative';[5] and James Hayward's and Sir Thomas Urquhart's *steadable*, 'helpful.'

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[1] *Works* (ed. 1624, &c.), Vol. 2, p. 471.

[2] "*Importunable* burdeyns." *A Dyalogé*, &c. (ed. 1529), fol. 23 v. Still earlier we find "his gret *inportunabill* charges." Anon. (about 1482), in *The Paston Letters* (*ut supra*), Vol. 3, p. 297. The source of this word is the Low Latin *importunari*, 'press.'

[3] "I commit the paper to your discretion. If *signable* people should fall in your way, or if *unsignable*, ... use it." In the First Earl of Malmesbury's *Diaries and Correspondence*, Vol. 4, p. 96.

[4] "Was this well done of him, to be Protector Generall of Outlaws, thereby defying justice, defrauding creditours, defeating Gods command, which provided that the debter, if not *solveable*, should be sold for satisfaction?" *A Pisgah-sight of Palestine*, &c. (ed. 1650), p. 278.

For this reference I have to thank Mr. John Eglinton Bailey, author of the *Life* of Fuller, one of the most exhaustive biographies produced in our own time, or in any other.

The word *solvable* is used, in the sense Fuller gives it, by a writer who, perhaps, copied some of the peculiarities of his diction.

"It is not considerable, with a *solvable* man who hath it by him to pay a due debt," &c. *Triana* (ed. 1654), p. 85.

Triana, *Ornithologie*, and *Antheologia* have recently been reprinted as works undoubtedly attributable to Fuller; but Mr. Bailey has set forth the strongest of grounds for abjudicating them from him. Apparently they are by one hand; but by whose? In the second of these works is the following passage: "And surely I conceive all second marriages little better than excusable lust." *Ornithologie* (ed. 1655), p. 28. This is not the sort of sentiment to come from Fuller, who, for the rest, remarried in 1657.

[5] It does not appear that, in Bishop Pecock's day, we had a verb

Neuter inchoative adjectives ending in *-able* come next to be considered. Here belong *agreeable*,[1]

speculate; and both the Latin *speculor* (ordinarily) and the Old French *spéculer* are active.

Bishop Pecock, who flourished about the middle of the fifteenth century, abounds with passive adjectives in *-able*, if not with active, formed from verbs. He gives us, for instance, *beholdable, bowable, covetable, cuttable, dispraiseable, doable, doubtable, findable, forbiddable, groundable, bearable, knowable, makeable, praiseable, ruleable, seeable, smellable, takeable, undeclarable, unlackable, unscapable, unspayable, weepable.* His *departable* means 'separable'; his *markable* is for 'remarkable'; his *parable* is from *pare*, 'cut away'; his *wersoilable* is 'irrefutable'; and his *wernable* would now be *warnable*. Instead of his adverbs *unagainsayably* and *unagainstandably*, we now have *incontrovertibly* and *irresistibly*.

[1] To signify 'accordant.' *Agree*, 'be accordant,' the parent of this *agreeable*,—unless *à gré* be so,—deviates slightly from the French verb neuter *agréer*, 'be pleasing.'

Among the various senses of *agreeable*, that of 'consenting,' 'willing,' which has lately emerged as a tolerable familiarism, is very far indeed from being a new device.' Sir John Paston wrote, in 1465; "I kannot in no wyse fynde hyr *a greable* that ye scholde have her dowţer [daughter]." *The Paston Letters*, Vol. 2, p. 300 (ed. 1872-1875). In Vol. 3 of these Letters, it is used by James Arblaster (1472), p. 52; by Sir John Paston (1473), p. 100; by John Paston (1476), p. 157 (*ter*); by Sir Thomas Brews (1477), p. 180 (*bis*); by John Pympe (1477), p. 182; by Elizabeth of York (1487-1502), p. 339; and by Sir John Kendal (1503), p. 397. Alexander Barclay used *agreeable* similarly in 1508, and afterwards; and it occurs in Bale and Latimer. In the last century, it was a positive vulgarism: Charles Dibdin used it as such in 1774.

This *agreeable* belongs to the same grammatical class with *agreeable*, 'accordant.' Corresponding to it, in part, was the Old French verb active *agréer*, and so was our old *agree*, 'consent to.'

Anciently, we sometimes find, instead of *agreeable, greable*, as writes John Mowbray, Duke of Norfolk (1453). See *The Paston Letters* (*ut supra*), Vol. 1, p. 260.

Disagreeable has sometimes borne the sense of 'unaccordant.' Roberte Recorde, *The Castle of Knowledge* (1556), p. 119. Add Reginald Scot, *The Discoverie of Witchcraft* (1584), p. 98; Hamon L'Estrange, *The Reign of King Charles* (ed. 1656), p. 227.

conformable,[1] *durable*,[2] *equable*, *irrefragable*, *lamentable*,[3] and *liable*.[4] Of old, or less usual, words of like origin I subjoin some examples. *Bowable*, 'inclinable,' 'ready.' Bishop Pecock, Phillip Stubbes.[5] *Compliable*, 'disposed to comply.' Milton, Henry More, Bernard Mandeville, Samuel Richardson, Edward Jones. *Comportable*, 'consistent.' Sir Henry Wotton. *Consonnable*,[6] 'conformable.'

Agreeing and *disagreeing*, to qualify 'opinion,' or the like, were long very common.

[1] *Inconformable*—used by Bp. Earle, Dr. Peter Heylin, &c.,—and *unconformable* were not unusual formerly; and Stow, Thomas Gataker, and others have *disconformable*.

Conformable long had a rival in *conform*.

James Harris, the philologist, writing in 1770, proposes a substitute for *conformable*. "If ye can help it, don't quarrel at all: 't is more *conformant* to your social nature." In *Letters of the First Earl of Malmesbury*, &c., Vol. 1, p. 208.

[2] To see that this,—with *perdurable*,—like some of the words given further on, may be from a verb neuter, one must recur to the Latin. Add *inclinable*, *peccable*, *variable*. *Durare*, *inclinare*, *peccare*, and *variare* are both neuter and active. *Irrefragable* and *stable* are from *refragari* and *stare*, neuter only.

[3] To denote 'expressing grief.' Alexander Barclay, Dr. Thomas Legh, Bishop Bale, Sir Thomas Wilson, Lady Anne Bacon, Spenser, Robert Greene, Thomas Nash, Philemon Holland, Hieron, Dr. Thomas Wright, Sir Henry Martin, Wye Saltonstall, Miss Elizabeth Carter, &c. &c.

[4] Mr Wedgwood writes: "The word seems purely English; and it looks as if it were barbarously formed from the verb 'to lie,'—as *inclinable* from *incline*,—with the sense of 'lying open to.'"

If *inclinable* be "barbarously formed," Seneca's *inclinabilis* must be no less so.

Dr. Timothy Puller (1679) uses *unliable*.

[5] He has *unbowable*, also.

[6] William Watson has "*consonnably* hereunto." *A Decacordon*, &c., p. 112 (ed. 1602). *Consonnably* is a Gallicism. The verb *consonner* has been used by Rabelais and others.

Covenable[1] or *convenable*,[2] 'suitable.' Chaucer, Wicliffe, Richard Duke of York, Richard Earl of Salisbury, Bishop Pecock, Sir Thomas Malory, King Edward IV., John Lord Fitzwalter, Fabyan, Abbot William Walle, Udall, Sanford, Spenser, &c. &c. *Descendable*, 'qualified to descend by inheritance.' Camden, Sir Matthew Hale, Sir William Jones. *Dissemblable*, 'unlike.' Puttenham. *Emanable*,[3] 'which may emanate.' *Ensuable*, 'ensuing.' James Hayward. *Errable*,[4] 'liable to err.' Myles Davies. *Fugitable*, 'fugitive.' Feltham. *Imaginable*, 'possessing imagination.' Chaucer. *Incessable*, 'not to cease.' Shelton, Feltham. *Lapsable*, 'liable to lapse.' Cudworth, Henry More,[5] Glanvill.

[1] Chaucer and Wicliffe have *uncovenable*, as well. Earl Rivers and Udall have *unconvenable*.

[2] Of French importation, from *convenir*. Dr. Donne has the ill-formed *conveniable*. *The Ancient History*, &c. (ed. 1633), p. 140.

[3] This is assumed by *inemanability*, used by John Hales. See his *Golden Remains* (ed. 1673), Part 1, p. 258.

[4] For the comparatively common *inerrable* I might quote a dozen authors, or more, Davies being among them. Prynne, Featley, and others have *inerrability*.

[5] *Mystery of Godliness* (ed. 1660), pp. 491, 526, and elsewhere. *Lapsableness*. *Ibid.*, p. 241. *Irrelapsable*. *Ibid.*, p. 503. *Lapsability*. *Annotations upon 'Lux Orientalis,'* &c. (1682–3), p. 80. Joseph Glanvill has *illapsable*.

It seems that one of the first lexicographers to notice *lapsable*—better written *lapsible*,—was Dr. Worcester, who entered it in his *Dictionary*, in 1846, as used by "Dr. H. More." Instead of this authority for the word, Dr. Webster's editors substitute—Dr. Webster having had "Cudworth,"—"Sir T. More." One would like to know where the word occurs in the writings of Sir Thomas.

Like *lapsability* is Coleridge's *lability*. *Innascible*. Bp. A. P. Forbes, *Explanation of the Nicene Creed*, p. 133. Compare *alible*, *cessible*, *defectible*, *fluxible*, *possible*, *risible*, and many like words.

Lastable,[1] 'lasting.' *Latrable*,[2] 'having the faculty or power of barking.' *Merchantable*, 'engaged in traffic.' Chettle.[3] *Perspirable*, 'emitting perspiration.' Bacon, Sir Thomas Browne. *Prevailable*,[4] 'powerful.' Meric Casaubon. *Purveyable*, 'provident.' Chaucer. *Removable*, 'able to go from one place to another.' Chaucer. *Resemblable*,[5] 'like.' Gower, Chaucer, Lydgate, Norden. *Returnable*,[6]

[1] One hears this occasionally from the vulgar in Suffolk.

[2] In his *Divine Dialogues* (1668), Vol. 2, p. 530, Henry More uses *latrability*, of dogs. *Latrability* supposes *latrable*, which would adapt to our spelling the *latrabilis* of Cælius Aurelianus. Like *latrabilis* is the Low Latin *mugibilis*.

Dean Mansel writes: "Men are rational, and horses, *hinnible*." *Prolegomena Logica* (1851), p. 189.

[3] In his *Englandes Mourning Garment* (1603), *merchantable*, as qualifying "townes," must, perhaps, be referred to the old verb neuter *merchand* or *merchant*, 'traffic'; and so in Verstegan, who has "*merchantable* trades." The ordinary *merchantable*, 'fit to be bought or sold,' may well come from *merchant*, the substantive.

[4] *Prevail* has been used as a verb active. "It shalle *prevaylle* the gretely." Sir Thomas Malory, *La Morte Darthur* (1469), Vol. 2, p. 248 (ed. Southey). See also Vol. 1, p. 256; Vol. 2, p. 432. "Nought shulde *prevayle* me." John Heywood, *A Mery Play* &c. (printed in 1533), p. 4 (undated modern edition).

Lord Burghley (1586) strangely uses *prevail* for 'prevail upon.' "Morgan *prevaled* hir to renew hir intelligence with Babyngton." Sir Henry Ellis's *Original Letters*, &c., First Series (ed. 1825), Vol. 3, p. 6.

In the work just quoted from, Vol. 1, p. 9, Edward the Fourth, when Earl of Marche, and his brother, use, in a joint letter, *prevail* as a substantive, for 'success.'

[5] Archdeacon Todd misdefines this word; and Dr. Webster's Editors also misunderstand it.

[6] John Dolman, in *A Myrrour for Magistrates* (ed. 1563), sig. O 3 v., has *irreturnable*, 'not to return':

> "Forth, *irreturnable*, flyeth the spoken word,
> Be hit in scoffe, in earnest, or in bourd."

'being to come back.' William Cowper. *Semblable*,[1] 'resembling.' Gower, Chaucer, Sir John Fastolf, Sir Thomas Malory, Alexander Barclay, Sir Richard Wingfield, Sir Thomas More, Sir Thomas Elyot, Bp. William Barlow, Raphe Robynson, James Sanford, Dr. Thomas Coghan, Whetstones, Shakespeare, Dr. Donne, Richard Bernard, Holland, Dr. Thomas Wright, John Panke, Hakewill, Bishop Sanderson, Prynne, Fuller, Sir Richard Baker, Sir Thomas Browne, James Howell, &c. &c. *Sortable*,[2] 'suitable.' Bacon, Hakewill, Bishop Sanderson, James Howell. *Unceaseable*, 'not to cease.' Dekker.[3] *Unfailable*, 'infallible.' Bishop Hall. *Unrelentable*, 'unrelenting.' Myles Davies. *Vailable*,[4] 'helpful.' Gower, Chaucer, John Duke of Norfolk,[5] Earl Rivers.[6]

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[1] From the French *sembler*, anglicized in the term *semble*, now confined to lawyers. *Semble* occurs in *The Book of the Knight of La Tour-Landry*; and Udall has it often. Of *semble*, as a contraction of *semblable*, I have found one instance.

[2] This *sortable* is, I apprehend, to be deduced from our old verb neuter *sort*, 'be suitable.' The French *sortable*, which has the same signification, is taken to be allied to the substantive *sorte*, 'kind.'

[3] *Dramatic Works* (ed. 1873), Vol. 1, p. 269. We there find "zealous prayers and *unceasable* wishes." See *incessable*, p. 62, *supra*.

Apparently, it is a similar word which John Russe (1465) uses, where he writes of "the dayli contynewyng maleyse of youre *insessiabyll* enemyes." See *The Paston Letters*, Vol. 2, p. 180 (ed. 1872–1875). But perhaps *insatiable* is intended.

[4] Our old verb *vail*, 'help,' was active as well as neuter. Roger Ascham changes *vailable* into *valiable*.

[5] In a petition written in 1453. See *The Paston Letters*, Vol. 1, p. 260 (ed. 1872–1875).

Gabriell Harvey (1580) has *countervailable*. See *Ancient Critical Essays*, Vol. 2, p. 283. And so has Stanyhurst (1582), Translation, &c. (*ut supra*), p. 44.

Some of the words in this paragraph may, not impossibly;

Adjectives in *-able* which have sprung from substantives are such as *actionable*, 'punishable';[1] *companionable*,[2] 'social'; *conscionable*,[3] 'reason-

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have been grounded on substantives. Such are *bowable, lamentable, lapsable*, &c. &c., or wherever the base is not incontestably a verb. Of adjectives thus doubtful as to origin, I have spoken already, and I speak at length further on.

Accompanable, amable, congustable, corrumpable, defatigable, desiderable, exorable, exuperable, inconjectable, ineluctable, inenarrable, infatigable, inopinable, insanable, irremeable, maniable, mirable, opinable, optable, proviable, ravisable, redevable, redonable, remeable, sanable, spectable, sperable, tactable, trepassable, vituperable, and the like, Gallic, or Latinistic, bestrew certain of our old authors. Alexander Barclay often uses *serviable*, 'assistant'; and even so late a writer as Myles Davies has *serviableness*, for 'serviceableness.' Dr. Whewell, in his abridged translation of Grotius, Vol. 1, p. 256, renders the quasi-Latin *occupabilis* by *occupable*. It may be tolerated as a technicality.

Imprenable, borrowed from the French, once was not uncommon. Hence, by strange corruption, came our *impregnable*, which looks as if connected with *impregnate*, but is, in point of fact, not at all related to it. Philemon Holland has *prenable*.

Southey uses the substantive *remainables*. *The Life and Correspondence*, &c., Vol. 1, p. 197. And Coleridge has the tedious *unsympathizability*, 'inability to sympathize.' *The Literary Remains*, &c., Vol. 1, p. 144.

Our rhematic adjectives in *-able* which are not based on English verbs, are such as *affable, amenable, amicable, applicable, arable, friable, malleable, portable*, &c. &c.

[1] The factitious *actionabilis* has a different sense, 'efficacious.'

[2] Of old, our word was *compaignable, companable, cumpynable, compenabyll*, &c., modified from the French.

[3] This and *unconscionable*,—for which William Lithgow uses *inconscionable*, and Otway, *unconscious*,—come, very irregularly, from *conscience*. Full as heteroclite are *conscientional*, used by John Gaule, *Μῦς-μαντία* (1652), p. 103; and Joseph Glanvill's *equinoctional*, in *Scepsis Scientifica* (ed. 1665), p. 61.

At a time when the proper formation of words was very little cared for, in order to construct *parishioner* and *practitioner*, their Norman-derived antecedents were so modified as to yield bases like

able'; *creditable*,[1] 'reputable'; *customable*, 'subject to duty'; *equitable*,[2] 'just'; *exceptionable*,[3] 'liable to exception'; *fashionable*,[4] 'conforming to fashion'; *hospitable*,[5] 'kind to strangers'; *im-*

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that of *commissioner*, *extortioner*, *petitioner*, and the old *possessioner*. See my *Recent Exemplifications*, &c., where I might have mentioned *logitioner*, once somewhat used for *logician;* and *pragmatitioners*, found in *A World of Wonders* (1607), p. 129, as a translation of the French *pragmaticiens*. Towards the genesis of *conscionable*, in avoidance of the dissonant *conscienceable*, *conscience* was, it seems, treated after the manner of *parishen*, *praticien*, &c. Samuel Hieron has *conscionless*, 'unconscionable.' *Works* (ed. 1624, &c.), Vol. 2, p. 257.

Just as irregular as Gaule's *conscientional* seems to be the Latin *meridionalis*. Was it suggested by *septentrionalis*, on a false analogy?

[1] Jeremy Collier uses *uncreditable* very often; and he has *incredítable*, also. The former occurs in Hammond, Paley, &c. &c.

[2] As regards this and many other words common to English and French, it may be questionable whether the two languages did not develop equivalent results independently of mutual influence. Our *equitable*, *charitable*, *veritable*, &c., looked at closely, are very free formations. *Libertable*, for 'free,' would be exactly like them. The analogy of *rationabilis* would require, in Latin, *æquitatabilis*, &c.

[3] Add *unexceptionable*, for which, and for *unexceptionably*, as used by Mr. Ruskin and Dr. Johnson, see my *Modern English*.

[4] Dr. Donne—*Poems*, &c. (ed. 1633), p. 360,—has *fashional*, which is like *seasonal*, soon to be remarked on. Dekker has *fashionate*, in the same sense. *The Gulls Hornbook* (1609), p. 94 (ed. 1812). Sir Richard Steele has *unfashioned*, for 'unfashionable.' *The Spectator*, No. 154. For *out-of-fashioned*, used by Gay, Warburton, Fielding, and Garrick, see my *Modern English*.

Samuel Hieron has *fashionable* and *unfashionable* from the verb *fashion*, 'shape.' *Works* (ed. 1624, &c.), Vol. 1, pp. 236, 238.

[5] An adoption of the old French adjective. The Latin is *hospitalis*, from *hospes*, 'guest,' &c. Agreeable thereto, in form, is our old adjective *hospital*, used by Richard Haydocke, Philemon Holand, James Howell, John Hales, Thomas Fuller, &c. &c. Sir Philip Sidney and Philemon Holland have *unhospital*, also; and Dr. Henry More used *inhospital* as late as 1668.

Sir Thomas Elyot, and, more than a century later, John Smith,

pressionable, 'susceptible of impression'; *marriageable*,[1] 'fit for marriage'; *objectionable*, 'liable to objection'; *peaceable*,[2] 'having peace'; *personable*,[3] 'handsome'; *pitiable*,[4] 'deserving of pity'; *rateable*,[5] 'liable to taxation'; *reasonable*,[6]

—in *The 'Mysterie of Rhetorique Unvail'd* (1657), p. 260,—have *rationable*, and Phillip Stubbes has *irrationable*, for *rational* and *irrational*. The latter words, as compared with the former, follow classical Latin. *Irrationabilities*. Feltham. The base of all is *ratio*.

Of neither *amicable* nor *amical* is the Latin original of the golden age; and the same is the case with the originals of both *veniable* and *venial*. *Vegetable* and *vegetal*—the latter of which Mr Herbert Spencer even now prefers,—are, respectively, from impure Latin and from factitious. *Fossible* we did well to supersede by *fossil*. Like *fossible* is *ductible*, which Feltham uses repeatedly. Our old *docible*,—used by Richard Dolman (1602), Lithgow, Henry Earl of Monmouth, Milton, Dr. Timothy Puller, Defoe, &c.,—no less than *docile*, represents ancient Latin. But where did Dr. Worcester discover *docible* in the sense of "that may be learnt, capable of being learnt"? Or does he, like many New Englanders, use *learn* for 'teach'? *Sed hoc extra callem.*

[1] Udall, recurring to the French, uses *marriable* and *unmariable*. Levins inserts the former in his *Manipulus Vocabulorum* (1570). Coleridge once uses it. *Literary Remains*, Vol. 4, p. 150.

[2] Imitated, probably, from the French *paisible*, which form occurs in English long before *peaceable*.

[3] This word is older than it gets credit for being. "Ye be *personable*; and, peraventure, yowr beyng ones in the syght of the mayde," &c. Sir John Paston (1467), in *The Paston Letters*, Vol. 2, p. 300 (ed. 1872–1875).

In the next century, *personable* was used by Sir Thomas Elyot; and it occurs in *New Custome* (1573), Act 2, Scene 2; and in Stanyhurst (1582), Translation, &c. (*ut supra*), p. 154. Philemon Holland has *unpersonable*, for 'ugly.'

[4] It may be that this was imitated from *pitoyable*, Old French, and still current.

[5] Dr. Webster's Editors wrongly seem to think *rateable*, as here defined, peculiar to Connecticut.

[6] Chaucer, and also Dan Michel,—in *The Ayenbite of Inwyt*,—

'rational,' &c.; *saleable*,[1] 'marketable'; *seasonable*,[2] 'opportune'; *serviceable*,[3] 'advantageous'; *sizeable*,[4] 'of due or considerable size'; *statutable*,[5] 'according to statute'; *treasonable*, 'characterized by treason'; *veritable*,[6] 'true.'[7] From among obsolete or rare words of the class in question,[8]

have *renable*, which is as unobvious a corruption as the old *ingram*, from *ignorant*.

In connexion with *reasonable*, see note 4 to p. 66, *supra*.

[1] Lord Byron uses the substantive *unsaleables*.

[2] The Rev. Robert Burton, with a few later writers,—as the Rev. James Martineau, *Miscellanies* (1852), p. 87,—has the hybrid *seasonal*. *The Anatomy of Melancholy* (ed. 1806), Vol. 2, p. 121. *Sational*, as regards form, would answer to the analogical factitious adjective of *satio*. *Seasonal* would be paralleled by *reasonal*.

[3] This old word is, possibly, from the French. In the form *servisable*, it occurs in many old authors.

[4] Lord Shaftesbury and Steele use *unsizeable*.

There are many words in *-able*,—*sizeable* being one, and *blameable*, *loveable*, *saleable*, *tameable*, &c., being others,—which the world refuses to spell after the Dictionaries. Our lexicographers, when they learn to conform to reason, and honestly record the verdicts of good usage, will give as exceptions a whole host of spellings which they now condemn, explicitly or constructively, as mistakes of ignorance. Perhaps it would be an improvement not to drop a final *e*, in any case, before *-able*. The historico-etymological argument for its general rejection under such circumstances, like that argument in its ordinary applications, increases the difficulty of orthography, without yielding any adequate compensation.

[5] The verb active *statute* is used by Abp. Maxwell, *Sacrosancta Regum Majestas* (ed. 1644), p. 43. But it never produced *statutable*.

[6] We must go to the French, or to the Latin, to see that the base of this word is a substantive.

[7] On *viable*, which appears to be coming into professional use, I have remarked in my *Modern English*, p. 181. *Viability* goes with it. See, for the latter word, Dr. Henry Maudsley's *Body and Mind* (1870), p. 44.

[8] Not only obsolete and rare, but impossible,—until we reduce a *cardinal* to a *cardo*, 'hinge,'—is Hamon L'Estrange's *cardinable*

I specify what will, perhaps, be deemed a sufficient number. *Airable*, 'suitable to be sung.' James Howell.[1] *Argumentable*, 'capable of being argued.' Dr. Chalmers. *Chapmanable*, 'saleable.' Thomas Nash. *Clergyable*, 'entitled to benefit of clergy.' Sir William Blackstone, &c. *Clubbable*, 'suited to belong to a club.' Dr. Johnson. *Commoditable*, 'fit for purchase or sale.' Joseph Richardson. *Commonable*,[2] 'which may feed on a common.' Sir William Blackstone. *Communionable*, 'admissible to communion.' Mr. Isaac Taylor. *Companiable*, 'sociable.' Bacon, Feltham, Bp. Sanderson. *Complexionable*,[3] 'temperamental.'

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in "*cardinable* reply." *An Answer to the Marques of Worcester's Last Paper*, &c. (1651), The Epistle to the Reader. Several writers of L'Estrange's century use *cardinalitial* and *cardinalitian*, as adjectives of *cardinal*. These words, which never had much vogue, were suggested by the old Italian *cardinalitio*.

But Hamon L'Estrange was somewhat addicted to unlawful verbal coinage. In *God's Sabbath*, &c. (1641), p. 31, he calls 'patrons of prolepsis' *anticiparians*; and, in the Preface to *The Reign of King Charles* (ed. 1656), he uses the substantive *enormitan*, for 'wretch.'

[1] *Familiar Letters* (1632), p. 318 (ed. 1713).

[2] Dr. Johnson further quotes Bacon for *commonable*, 'what is held in common'; and '*commonable* rights' is a well-known expression in legal language. Compare this *commonable*, as a formative, with *amicabilis* and the factitious *practicabilis*.

[3] This is implied by *complexionably*, which has actually been used. "For heads that are disposed unto schisme, and *complexionably* propense to innovation, are naturally disposed for a community, nor will be ever confined unto the order or œconomy of one body," &c. Sir Thomas Browne, *Religio Medici* (ed. 1645), p. 15. Donne, in his *Pseudomartyr* (1610), pp. 12, 128, has the verb active *complexion*; but it never became adopted English.

Customable,[1] 'habitual.' John Pympe,[2] Sir Thomas More, Sir Thomas Elyot, Ascham, Bale, Roberte Recorde, Dr. Gregory Martin, Dr. Thomas Coghan, Thomas Heywood. *Damageable*,[3] 'injurious.' Earl Rivers, Lord Berners, Richard Bernard, Dr. John Dee, Camden, Sir N. Brent, Nicholas Ferrar, Edward Dacres, Henry Lawrence, Burke. *Destructionable*, 'committing destruction.' Dr. Henry More.[4] *Educationable*, 'proper to be educated.' Mr. Isaac Taylor. *Extortionable*, 'extortionate.'. William Lithgow, Duchess of Kingston.[5] *Issuable*, 'when

[1] The Old French adjective was preceded by a substantive. Our extinct *accustomable*, used by Fabyan, Cardinal Wolsey, Sir Thomas Wilson, Lyly, Richard Haydocke, Donne, Philemon Holland, Brathwait, Wye Saltonstall, Heylin, and in *A World of Wonders* (1607), p. 351, &c. &c., seems to have been of indigenous growth, from the verb neuter *accustom*.

[2] Writing in 1477. See *The Paston Letters*, Vol. 3, p. 185 (*ut supra*). And the word occurs still earlier, in *An Old English Chronicle*, &c. (before 1471), p. 50 (ed. 1856).

[3] *Dommage*, a substantive, preceded, in French, *dommageable*, still used, and in the sense of our old adjective.

[4] *Mystery of Godliness* (ed. 1660), p. 269. More adopts the word from a fanatical work which he there comments on. "He that has the seven deadly sins in him is possest of the seven horriblest and *destructionablest* devils." *The First Exhortation of H. N. to his Children*, &c. (1655), p. 228. This book is an anonymous translation.

[5] This notorious woman wrote to Foote, Aug. 13, 1775: "I know too well what is due to my own dignity, to enter into a compromise with an *extortionable* assassin of private reputation." *Memoirs of Samuel Foote*, &c., by William Cooke (1805), Vol. 1, p. 205.

It would have been well for her ladyship's reputation, if *extortionable* had been the only irregular progeny which she was taxable with the maternity of. I refer to the rumour which, when men-

issues are made up.' Sir William Blackstone, &c. &c. *Justiciable*,[1] 'proper to be examined in courts of justice.' Jeremy Bentham. *Knowledgeable*,[2] 'well-informed.' *Leisurable*,[3] 'leisurely,' &c. Puttenham, Bishop Sanderson, Sir Thomas Browne. *Magazineable*, 'fit for a magazine.' Leigh Hunt.[4] *Merciable*,[5] 'merciful.' Roberd Manning, Gower, Chaucer, Earl Rivers, Lydgate. *Oathable*, 'fit to be put on oath.' Shakespeare. *Odourable*, 'fragrant.' Puttenham. *Papable*,[6] 'that may be made a pope.' Lydgate.[7] *Partable*, 'having a share.'

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tioned by her to Lord Chesterfield, drew from him a reply much more witty than consolatory, but too trite to bear repetition.

[1] This has long been French, from the Low Latin *justitiabilis*. The dictionaries give *justiceable*, also.

[2] This word, common in the speech of the English vulgar, now and then appears in print. It is put into the mouth of a butler by the anonymous author of *Artist and Craftsman* (ed. 1860), p. 279. It is also recorded in *A Dictionary of the Sussex Dialect* (1875), by the Rev. W. D. Parish.

[3] Hooker, Bishop Sprat, and others have the adverb *leisurably*.

[4] "Lord B. has given power to my brother John to get all his *magazineable* MSS. out of the hands of Murray." *Relics of Shelley* (1862), p. 113.

[5] Alexander Barclay has *unmerciable*.

[6] This word I find in *The History of the Cardinals*, &c. (1670), pp. 282, 298. At p. 298, it renders *papabilio*, an Italian synonym of which is *papabile*. In French there is *papable*, on which M. Bescherelle remarks: "À notre avis, on ne peut pas plus dire 'un cardinal *papable*' qu'on ne dirait 'un électeur *députable*,' 'un prêtre *évêquable*.'" The Low Latin substantive *papabilitas* is on record.

Papability, if any one has used it, has a mate in *pupilability*, used by Sterne. See his *Tristram Shandy*, Vol. 4, Chapter 1.

[7] Add *The Book of the Knight of La Tour-Landry* (about 1372?), p. 61 (ed. 1868); and *The Payne and Sorowe of Evyll Maryage* (1535?), p. 17 (ed. 1840).

Pasturable, 'fit for food,' &c. Sir William Blackstone.[1] *Powerable*, 'powerful.' Sir Henry Savile,[2] Gabriell Harvey, Camden, William Watson, Holland, Hieron, Sir Edward Hoby. *Proportionable*, 'symmetrical.'[3] *Shapeable*,[4] 'shapely.' De Foe. *Truthable*, 'genuine.' Thomas Nash. *Unadditionable*,[5] 'not worthy of being added.' Myles Davies. *Uncartable*, 'unfit for the passage of a cart.' Richard Franck.[6]

Regarding not a few of our words in *-able*, of all ages, it is by no means of obvious determination whether they had their rise from substantives,

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[1] Blackstone uses *pasturable* to qualify "hay." *Pastorable* qualifies "plain" and "country," as used by William Lithgow. *The Totall Discourse*, &c. (1632), pp. 292, 365.

Lithgow here spells after the pronunciation of his day. Richard Hodges gives *pasture* and *pastor* among "such words as are altogether alike in sound." *The Plainest Directions for the True Writing of English*, &c. (1649), p. 15.

Rare adjectives in *-able* which Lithgow uses are seen in his *burdenable, inexprimable, irrepugnable, repugnable, uniformable* (for *uniform*).

[2] He has *powerableness*, also. And so have Heylin, &c. &c.

[3] It is only from the substantive *proportion* that *proportionable*, in this sense, can duly be derived. Lady Mary W. Montagu thus uses the adjective, of a dwarf, in her *Letters and Works* (ed. 1837), Vol. 1, p. 326.

[4] This word is still heard now and then.

[5] As, however, the user of this word preferred the verbs *collation* and *collection* to the ordinary *collate* and *collect*, it is possible that he grounded his *unadditionable* on the assumed verb *addition*. He has the verb active *prelection*, also. Instead of his verbs *edition* and *reedition*, we had not, till some time after his day, *edit* and *reedit*.

[6] To qualify "cawses," *i.e.*, 'causeways.' *Northern Memoirs* 1694), p. 195.

or from verbs,[1] I particularize some such. *Ac-*

[1] Among such words, now in use, are *accountable, answerable, changeable, colourable, laughable, marketable, merchantable, notable, noticeable, palatable, profitable, remediable, traceable,* &c. &c.

Proportionable, which is no longer much favoured, was of our own coining. *Proportional* has ancestors in Latin of the silver age, and in French.

Valuable we seem to have made from *value,* and not to have modified from the French *valable,* which has another meaning. Dr. Webster's Editors name, with our adjective, the "Fr. *valuable.*" Where did they discover it?

Dr. Thomas Wright, in *The Passions of the Minde in Generall,* p. 349 (ed. 1620), and Feltham, use *invaluable* for 'beyond all value.'

Mrs. Aphra Behn, and also Lord Clarendon,—in *A Brief View and Survey of The . . . Leviathan* (1676), p. 55,—have *unvaluable* in the sense of 'valueless.' Dr. Thomas Wright, just named, and Nicholas Breton, have *unprizeable,* for 'beyond value.' Shakespeare uses it for 'worthless.' John Gaule has *prizeable.*

Measurable, 'moderate,' &c., as in Chaucer, Lydgate, Alexander Barclay, Sir Thomas Elyot, Dr. Thomas Coghan, Robert Southwell, Sir John Harington, Henry More, Sir Richard Steele; and *mensurable,* in the sense of 'just,' given it by Dr. Donne; with the old *treatable,* 'moderate,' 'placable,' &c., used by Dan Michel, Chaucer, Lydgate, Sir Thomas Malory, Alexander Barclay, Lady Anne Bacon, Hooker, Milton, Sir William Temple, Shaftesbury, and others; and *intreatable* or *untreatable,* 'implacable,' &c., used by Chaucer, Alexander Barclay, Sanford, Richard Bernard, and others; involve modifications of the original significations of *mensurabilis* and *tractabilis,* on which, as on the history of *probabilis, sociabilis,* &c., I need not now dilate. Reginald Scot, Phillip Stubbes, Dr. Beard, Dr. Donne, Sir N. Brent, Feltham, and Fuller latinized so far as to employ *probable* for 'tolerable,' or else 'plausible'; and Alexander Barclay, before them, used it for 'commendable.' Sir N. Brent, in *The History of the Council of Trent,* &c. (1616), p. 317 (ed. 1676), has *probability,* 'laudableness.'

Forcible would have to be named here, if we had not departed from the more regular spelling of our forefathers,—kept up by Bishop Warburton,—*forceable.* This we took from Old French. Mr. De Quincey spells *unproduceable,* and, like certain other political economists, means, by it, 'unproductive.' See his *Works* (ed. 1863), Vol. 2, p. 205.

cordable, 'agreeable.' Gower.[1] *Advantageable*,[2] 'advantageous.' Thomas Nash, Shakespeare, Sir John Haywarde, Sir John Eliot, &c. &c. *Anchorable*, 'fit for anchorage.' Sir Thomas Herbert. *Applauseable*,[3] 'praiseworthy.' *Chanceable*, 'fortuitous.' Latimer, William Baldwin, Sir Philip Sidney. *Chargeable*, 'burthensome,' 'costly.' Sir John Fastolf, Earl Rivers, Bp. William Barlow, Sir Th. Audeley, J. Olde, Sir John Smythe, Sir John Harington, Sir Edward Hoby, Buckeridge, Hales, Speed, Sir Aston Cockain, Heylin, Dr. Johnson, Gibbon, Burke, Isaac Jackman, &c. &c. *Commerceable*, 'suitable for traffic.' Henry Earl of Monmouth. *Compassionable*,[4] 'deserving of compassion.' Henry Earl of Monmouth, Isaac Barrow,

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[1] Gower has *concordable*, also.

[2] *Vantageable*, Anon., *The Triumphs of King James the First* (1610), p. 83. Bacon has *disadvantageable*, 'disadvantageous;' Chettle, *unadvantageable*.

[3] *The History of the Cardinals*, &c. (1670), p. 326.

[4] In William Lithgow and James Hayward, *compassionable* means 'compassionate,' also. Conversely, *compassionate* has often been used for '*compassionable*.' See the Dictionaries, and my *Modern English*, p. 221. *Compassionative* has been ventured for 'compassionate.' "Nor would hee have permitted his *compassionative* nature to imagine," &c. Sir Kenelme Digby, *Observations upon 'Religio Medici'* (ed. 1644), p. 12. Hieron—*Works* (*ut supra*), Vol. 1, p. 389,—has *compassionatedness*, perhaps an error for *compassionateness*, which is there meant.

Like *compassionate*, 'compassionable,' is Edward Terry's *inconsiderate*, 'inconsiderable.' "When they had sold any one of their bullocks to us for a little *inconsiderate* peece of brasse," &c. *A Voyage to East-India* (1655), pp. 14, 15.

&c. *Contentable*, 'satisfying.' Dr. Donne. *Curable*, 'curative.'[1] Whetstones. *Defensable*, 'defensive,'[2] 'affording defence.' *Demurrable*, 'to which a demurrer may be put in.' Henry Hallam.[3]

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[1] *Medicabilis*, similarly, came, in late Latin, to have two significations.

[2] "Every man that ye have *defensable*, they have tweyne: therfore, but ye be wisly ruled, ye shull be distroied, and lese youre reame." *Merlin* (1450–1460?), p. 54 (ed. 1865, &c.).

"The meene peple of the town were come oute with all wepen that thei myght have *deffensable*." *Ibid.*, p. 119. See also pp. 177, 179, 186, 188, 234, 252, 599, 604.

"*Defensably* arrayde." Richard Duke of Gloucester (1483), in *The Paston Letters*, Vol. 3, p. 306 (ed. 1872–1875). "In ther *defensable* aray." The Rebels' Proclamation (1489), *ibid.*, Vol. 3, p. 362.

But the word in question was written *defensible*, also.

"Ther was a proclamacion made, ... that no man shuld nether bere wepon, ner were harnes *defensible*," &c. Henry Wyndesore (1455), in *The Paston Letters*, Vol. 1, p. 346 (*ut supra*).

"Personys *defensebylly* arayid." Margaret Paston (1459), *ibid.*, Vol. 1, p. 438. "*Defensibly* araied." John Earl of Oxford (1471), *ibid.*, Vol. 2, p. 422. *Diffensibely* arayed." *Id.* (1489), *ibid.*, Vol. 3, p. 353. "*Defensible* arraye." Royal Proclamation (1485), *ibid.*, Vol. 3, p. 320. John Duke of Suffolk (1485) has "others *defensible*, able to labour," &c. *Ibid.*, Vol. 3, p. 324.

"*Defensibil* armoure." Stanyhurst (1582), Translation, &c. (*ut supra*), p. 47.

That, in the following extract, *defenceable* means 'defendable,' is possible.

"But almighty God, who delighteth not in shedding of Christian blood, hath exercised her [Queen Elizabeth's] heart in harmlesse thoughts, *defenceable* delights, and aiding powers, graciouslie contented with honors and kingdoms deserved, not at all disposed to any small things usurped." *Questions of Profitable and Pleasant Concernings*, &c. (1594), fol. 16 r.

An old verb *defense*, for *defence*, occurs in the Bible and elsewhere. Spenser uses *fencible*, active; and *fencibles* is in use at present.

[3] *Constitutional History*, &c. (ed. 1842), Vol. 1, p. 49, second

Discomfortable, 'discomforting,' &c.[1] Sir Thomas More, Sir Philip Sidney, Shakespeare, William Watson, Bacon, Dekker and Webster. *Discordable*, 'discordant.' Gower, Chaucer. *Formable*, 'formal,' &c. John Paston,[2] Dekker.[3] *Fortunable*, 'fortunate.' Alexander Barclay,[4] Bishop Bale. *Hazardable*,[5] 'hazardous.' Feltham, Sir Thomas Browne. *Homageable*, 'bound to pay homage.' James Howell.[6] *Markable*,[7] 'notable.' Bp. Pecock, Robert Parsons, Dr. Thomas Beard, Verstegan, Sir John Harington, Dekker and Webster, &c. &c.

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foot-note. Reference is there made to *A Treatise of the Court of Star-chamber*, by William Hudson, of Gray's Inn, who died before Dec. 19, 1635. This treatise occupies pp. 1–240 of the *Collectanea Juridica*, Vol. 2. On consulting it, I do not find that Hallam took his *demurrable* from that source.

[1] Shakespeare's *discomfortable*, for 'refusing comfort,' is certainly from a substantive; and so is *discomfortable*, as affectedly used, by some recent writers,—among whom I am sorry to find Mr. Swinburne,—for 'uncomfortable.' Edward Terry has *incomfortable*, 'discomforting,' in *A Voyage to East-India* (1655), p. 242.

Sir Thomas Malory has the verbs active *miscomfort* and *discomfort*.

[2] A *formable* bylle" (1479). See *The Paston Letters* (*ut supra*), Vol. 3, p. 256.

[3] *Dramatic Works* (ed. 1873), Vol. 1, p. 132. In Vol. 3, p. 343, Dekker and Webster make a woman blunderingly use *deformable* in the same sense as Dekker's *formable*, that of 'inclinable.'

[4] He has *unfortunable*, also. Henry Carey, in *The Contrivances* (1715), makes a vulgar person use, besides *unfortunable*, for 'unfortunate,' *occasionable*, and *numberation*.

[5] I have heard this word from the mouths of English rustics.

[6] *Familiar Letters* (1622 and 1633), p. 78, 234 (ed. 1713).

Miss Burney makes the low-bred Mr. Simkins use *surprisable* for surprising.' *Cecilia*, Book 10, Ch. 6.

[7] Our *remarkable* is imitated from the French rhematic *remarquable*.

Medicinable,[1] 'medicinal.' Wicliffe, Meredith Hanmer, Reginald Scot, Hooker, Whetstones, Shakespeare, Richard Dolman, Feltham, Bishop Sanderson, Wotton, Coleridge, &c. &c. *Painable*, 'painful.' Evelyn. *Passable*,[2] 'prone to pass.' Feltham. *Poisonable*,[3] 'poisonous.' Dr. William Cuningham, Lithgow. *Reproachable*, 'reproachful.'[4] Sir Thomas Elyot, Nicholas Udall. *Troublable*, 'troublesome.' Chaucer. *Tunable*,[5]

[1] *Unmedcinable*, qualifying "balme," occurs in Chapman, *The Gentleman-Usher*, Act 4.

[2] Add *impassable*, 'unable to pass.' Martin Madan, *Thelyphthora*, Vol. 2 (1780), p. 219.

[3] The Rev. Richard Bernard, Hieron, and many other older writers, use, instead of this, *poisonful*.

[4] Sir Thomas Elyot has this word, for 'importing reproach.' *Reproachful* now has this sense alone; but generally, of old, as used, for instance, by Raphe Robynson, Thomas Norton, M. Hanmer, Sir Henry Savile, Coghan, Andrewes, Southwell, Sir John Harington, William Watson, Hales, Prynne, Milton, Henry More, Shaftesbury, Myles Davies, and many others, it meant 'worthy of reproach.' Even Dr. Johnson gives it this meaning. See his *Debates in Parliament* (ed. 1787), Vol. 1, pp. 187, 309; Vol. 2, p. 412.

Like *doleful*, *doubtful*, and *fearful* still, *awful*, *dreadful*, *frightful*, *hateful*, *rightful*, *shameful*, *woful*, &c., formerly had double senses, and were both subjective and objective. In Bishop Bale and James Sanford, *desirous* means 'desirable': compare Tacitus's *credulus* for *credibilis*. *Needful*, even in *The French Academie* (ed. 1589), p. 305, is for 'needy.' William Rowley (1609) writes of "a *worshipful* salute." John Stow, Thomas Fuller, Washington (Milton's translator), and many others, put *troublesome* for 'troubled.' *Troublous*, also, and *perilous*, have had two senses. Alike unsuggestive, apart from the context, of what is intended by it, is *respectuous*,—in French, *respectueux*,—once somewhat in vogue for 'respectful,' as in *Ariana* (1636), pp. 60, 208, 266.

[5] *Untunable* is used by James Sanford, Dr. William Fulke, Philemon Holland, Bacon, Mabbe, Feltham, &c. &c. *Tunableness*. William Wotton, &c. &c.

'harmonious.' Bishop Bale, Chettle, Shakespeare, Dr. Thomas Wright, Sir Thomas Browne, Thomas Fuller, Milton, Henry More, Richard Franck, Swift, Addison, Sir Richard Steele, &c. &c. *Unmeritable*, 'unmeritorious.' Lord Thurlow. *Unquarrelable*,[1] 'unimpugnable.' Sir Thomas Browne. *Unsightable*, 'invisible.' Wicliffe. *Untriumphable*, 'not an object of triumph.' Samuel Butler. *Unvoyageable*, 'innavigable.' Milton,[2] Mr. De Quincey..

Of French adjectives in *-able* special consideration may here be pretermitted. Nor does my present purpose require that I should dwell on the classical exemplars either of those words or of our own which correspond to them. The Romans had, as passive rhematic adjectives, among hundreds, *domabilis*, *laudabilis*, *placabilis*; as active rhematic, *adulabilis*, *animabilis*, *excitabilis*, *invitabilis*, *testabilis*; as neuter rhematic, *æquabilis*, *concordabilis*, *congregabilis*, *contemplabilis*, *discordabilis*, *durabilis*, *inclinabilis*, *latrabilis*, *præstabilis*, *remeabilis*, *stabilis*, *variabilis*; and, as by bare possibility substantival, *favorabilis*, *voluptabilis*.[3] As every

[1] *Quarrel*, as a verb active, is used by Ben Jonson, Owen Feltham, Peter Heylin, William Prynne, Joseph Glanvill, Jeremy Collier, &c. &c.

[2] Milton has *voyage* as an active verb.

[3] *Favorabilis*—after which, at a late period, came *infavorabilis*, —regularly presupposes *favorare*, a verb not found. That the Romans did not prefer to construct *favibilis*, from *favere*, there was,

scholar is well aware, these classes of words, the

doubtless, some good reason. By the way, those who write *favorable* in English follow the French, whence we took it.

Voluptabilis, 'pleasing,' is used by Plautus; and not till long after his time do we know any verb cognate thereto; besides which, Apuleius's *voluptari* means 'enjoy pleasure.' *Hospitabilis*, if we found it in Latin, would bear a similar relation to *hospitari*. The *letabilis* of Ammianus Marcellinus may be justified by Ovid's *letare*.

It is open to very grave question whether we are to take *favorabilis* and *voluptabilis* from *favor* and *voluptas*.

Rationabilis, used by Seneca and Apuleius, and *veniabilis*, used by Prudentius and Sidonius, must be referred, it seems, to the substantives *ratio* and *venia*. Whether *disciplinabilis*, of like sort of origin, really occurs in a work which has been attributed to Cornificius, appears to be very doubtful. The unclassical *amicabilis* is little likely to have been based on *amicare*; equally with *amicalis*, it looks like a needless elongation of *amicus*. In short, unrhematic adjectives in *-bilis* are all but, if not quite, unknown in Latin of the best times and just after them. Furthermore, *b*, as a desinential element, has a dynamic function, and, therefore, save on a violation of ancient analogy, has no place in unrhematic derivatives. *Vide supra*, p. 43, note 7.

Latin rhematic adjectives in *-ilis*, with *-ib-*,—the connecting vowel *i*, and the dynamic *b*,—prefixed, are based, to some extent, on supines, actual or thematized. Instances are seen in *comprehensibilis, flexibilis, plausibilis*; after which we find *accessibilis, amissibilis, apprehensibilis, compassibilis, divisibilis, imprensibilis, passibilis, persuasibilis, possibilis, remissibilis, risibilis, sensibilis, visibilis*, &c. &c. These we have imitated very largely.

An imaginative critic has charged me with setting forth "a Latin termination *-abilis*." I have never done so; and, ever since I was a very small boy, I have been incapable of doing so. After calling our *-able* a "termination," I was particularly careful to avoid designating *-abilis* similarly. Writing in a newspaper, and having to study brevity, I simply named together English adjectives and Latin in *-able* and *-abilis*, respectively. My reason was, that I thought the letter I was writing would hardly see the light, if I aimed to be strictly scientific, and went into details about *-bis*, with the rhematic stem, the connecting vowel, the dynamic consonant, and all that, contributory to the formation of a complete word like *amabilis* or *edibilis*, for instance.

last only excepted, are, each, more or less largely represented in acceptable Latin.[1]

Having sufficiently evinced that our adjectives in *-able*, and likewise their foreign ancestors and congeners, are constructed on a variety of models, and have, with reference to their bases, very multifarious senses, I proceed to take account of those formations, as yet left unconsidered, which exactly match with *reliable*.

Acquaintable.[2] This word, used by Chaucer,[3] has the sense of 'easy to be acquainted with.'

Complainable. Feltham, contrasting profane-

[1] Many adjectives in *-bilis* had a twofold character. *Comprehensibilis, consolabilis, dubitabilis, excruciabilis, exorabilis, exsecrabilis, medicabilis, penetrabilis, placabilis, visibilis* were both passive and active; and *vegetabilis* was alike active and neuter.

Some of these words, and some of those mentioned in the text, and in the last note, are not Latin of the best quality.

[2] Archdeacon Todd professes to find the original of this word in the "Old Fr. *accointable*." The form *acointable*, from *acointer*, 'inform,' may have been used; but I find no authority for it in any lexicographer that deals with medieval French. For *acquaint*, Caxton writes *acoynt*.

Acquaint, as a verb neuter, occurs in *Merlin* (1450–1460 ?), p. 425 (ed. 1865, &c.).

Unacquainted, 'unusual,' formerly not uncommon, will be spoken of in a coming page.

[3] *Poetical Works* (Bell's ed.), Vol. 7, p, 83:

> "Wherfore be wise and *aqueyntable*,
> Goodly of word, and resonable
> Bothe to lesse and eke to more."

Archdeacon Todd looked upon *acquaintable* as "worthy of revival." In consistency, he would not have been shocked at *reliable*, a word which, however, he takes no notice of.

Again, those writers who use *attain to*, and never *attain* by itself, should not hesitate at *reliable; attainable*, which no one refuses, being, to them, a word to be similarly accounted for.

ness and superstition, writes:[1] "Tho both be blameable, yet superstition is the less *complainable.*" Again: "The play that's most *complainable* is the inordinate gaming for money, which he that first invented was, certainly, either very idle or else extremely covetous."[2]

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[1] *Resolves*, &c. (ed. 1696), p. 208.

[2] *Ibid.*, p. 250.

Complain, as a verb active, though it occurs, was never, I take it, after Queen Elizabeth's time, established prose English. The quotations for it which the lexicographers give might be supplemented by others from Alexander Barclay, Udall, Whetstones, Feltham, &c.

Many verbs neuter, once more or less ventured as actives, have taken little or else no hold as such. Among them are *abstain, advert, agree, amount, aspire, belong, beware, blunder, care, carp, comment, condole, converse, dally, derogate, discourse, expostulate, gaze, happen, hearken, laugh, listen, look, machinate, participate, prevail, prevaricate, quail, quarrel, remonstrate, retire, savour, scoff, sorrow, speculate, tarry, thirst, tyrannize, vie.*

Besides *complainable*, Feltham has such rare adjectives in *-able* as *compensable, delineable, destroyable, gustable, perceivable, perspicable, temptable, unascendable, unbribable, uncompellable, unconfutable, undelayable, unrecallable, untouchable*, with the ill-spelled *reprehendable, unapprehendable*, and *unresistable.*

The age in which Feltham wrote was one when the fashion of experimenting on English prevailed all but universally. He himself experimented on it most freely; but his eccentricities of language seem to have been no bar to his popularity. That this was the case is evident from the fact, that his *Resolves* passed through no fewer than eleven editions within seventy years after its first appearance.

Among substantives and adjectives which he converts into verbs are *abortive, adversary, agony, alchemy, anthem, antidote, anvil, arrow, art, atom, author, bald, billow, bladder, blithe, bramble, brisk, candidate, chariot, cinder, conduit, context, coy, degree, digit, displeasant, emblem, epicure, epigram, fertile, fond, froward, fury, giddy, harsh, hell, hill, hoar, horrid, imposthume, instinct, island, kersey,*

Conversable. For some centuries, we have had, chiefly as a poetic word, the substantive *converse*, 'familiarity,' 'free discourse.' It is unlikely, however, that it served as the base of *conversable*. This adjective, if not from the rhematic phrase *converse with*, was suggested by the French *conversable*, to be defined with reference to *converser avec*. The French *conversable*, now extinct, has been explained by "avec qui on peut converser,"[1] 'with whom one can converse,' the

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king, knee, lax, lever, limbeck, maxim, merry, mild, mist, penance, period, pleasant, preamble, precept, prodigal, proverb, rapine, remote, resurrection, retrograde, rivule, rugged, slime, snail, statue, strait, strumpet, sullen, synalœpha, tabid, temple, thyme, total, tumult, unpleasant, unworthy, vain, valiant, vassal, vice, vigour, violence, virulent, vizard, vulture, whey, wild, world.

He is very fond of strange verbs in *-ate, dis-, en-, in-*, and *un-*: *bestiate, bituminate, conflate, congeriate, denudate, dictitate, dissentiate, exacuate, exanimate, exsiccate, incruciate, indulciate, indulgiate, insaniate, inseminate, insidiate, invigilate, lasciviate, obnubilate, subhumerate, superbiate, superinsatiate, tristitiate, voluptuate; disapparel, disarray, discloak, disdeify, disfair, disinterest, disman, dismanacle, disproportion, disvalue, diswont, disworth; embarren, encolden, encommon, endarken, enguard; imbetter, imboast, impen, impublic, incloud, incurtain, infavour, inflex, ingiddy, inhold, inleague, inlet, inletter, insafe, insearch, insoul, instir, insweeten, invalley, inwave; unact, unalchemy, uncredit, uncurtain, unintangle, unsin, untongue.* To these may be added *abtrude, circummure, concement, co-une, divel, foot-ball, good-fellow, love-conquer, midnight, missense, outlet, outrise, partialize, post-haste, postposit, recide, replenty, seposit, transwing.*

[1] Pierre Richelet. M. Bescherelle has: "Mot hasardé par Voiture [1598–1648], pour 'agréable dans la conversation.'" M. Littré's definition is: "Avec qui on peut converser facilement, agréablement." But, in French, *converser* still has the large sense which the verb *converse* and its conjugates once had in English.

identical signification at present alone borne by our *conversable*.[1]

Dependable. Dr. Worcester, followed by several

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[1] "An empty man of a great family is a creature that is scarce *conversable*." Addison, *The Guardian*, No. 137. And see Addison in *The Tatler*, No. 153.

"They are not only suffered, but sought after, by all the best company, and, indeed, are the most *conversable* and reasonable people in the place." Lady Mary Wortley Montagu (1751), *The Letters and Works*, &c. (ed. 1837), Vol. 2, p. 442.

For *conversable*, as used by Southey, see the foot of p. 34, *supra*.

Exemplifications of *conversable* used in divers senses here follow. Mrs. Aphra Behn has it as the equivalent of 'talkative.'

> "That *conversable* thing I hate,
> Already, with a just disdain,
> That prides himself upon his prate,
> And is of words, that nonsense, vain."
>
> *Novels* (ed. 1871), Vol. 2, p. 143.

"But of other authors 't is expected they shou'd be better bred. They are oblig'd to preserve a more *conversible* habit, which is no small misfortune to 'em." Lord Shaftesbury (1710), *Characteristicks*, &c., Vol. 1, p. 162 (ed. 1732).

"Methinks, said he, Philocles! (changing to a familiar voice), we had better leave these unsociable places, whither our fancy has transported us, and return to ourselves here again, in our more *conversable* woods and temperate climates." *Id.* (1709), *ibid.*, Vol. 2, p. 391.

"He was a speaker of a very *conversable* style." Edward Jones, *Cicero's Brutus*, &c. (1776), pp. 162, 163.

Steele, in *The Tatler*, No. 264, has the expression "his *conversable* life," meaning, by *conversable*, 'employable in conversation.'

Unconversable is used by Thomas Nash (before 1594), Mrs. Aphra Behn, Steele, &c. &c.; *inconversable*, by Henry More, Jeremy Collier, and De Foe.

Some living writers, Mr. Ruskin being one of them, persist in writing *conversible*, after a bad old fashion.

Canvassing our termination *-able*, Archdeacon Hare writes: "A true feeling of analogy would have withheld us from employing it in the formation of any but verbal adjectives, and those, too, such

other lexicographers, gives this word,[1] which Pope uses to qualify "friendships." Dr. Webster says it is "not in use," instead of which his Editors call it "obsolete." It is not so in the colloquial

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that the meaning of the adjective should correspond with that of the simple verb. *Conversable*, for example, if it means 'able to converse,' is formed analogously [*sic*]; if 'fit to be conversed with,' unanalogically." Plainly, he was not aware that we took the word from the French. Since we chose to do so, we have no right to complain of it from any point of view.

After speaking of *reliability*, which he calls "scarcely admissible," the Archdeacon continues: "Still more faulty are words in which the verbal character is entirely lost, and in which the termination *-able* is appended to substantives. *Customable* has rightly given way to *customary*; *peaceable*, as Tooke observes, is a needless substitute for *peaceful*; *personable*, *companionable*, *sizeable*, *conscionable*, *unconscionable* are words which, though good authority may be produced for them, are not without reason called monsters by Horne Tooke; and all who care about purity of speech would do well scrupulously to avoid them." *Fragments*, &c., II., pp. 76, 77.

The narrowness and hastiness of the counsel here given greatly surprise one, considering the profound scholarship of its lamented giver. Consistently, he should have included, in his category of proscription, *charitable*, *equitable*, *exceptionable*, *fashionable*, *marriageable*, *objectionable*, *saleable*, *seasonable*, *treasonable*, *veritable*, &c. &c., already adverted to, from among words which we still use constantly. Surprising, too, is the obliviousness, here seemingly betrayed, regarding the Latin adjectives *rationabilis*, *veniabilis*, &c., which, in our present acquaintance with Latin etymology, are equally "monsters" with our formatives not deducible from verbs. A word devised in disregard of old analogy we are forbidden, by justice, to consider as monstrous, if good writers and speakers consent to employ it. In philology, no analogy could ever have existed but for a basis of what was once innovation; and the growth and the change of language must needs go on engendering new analogies in undefinable succession.

[1] Allied to *dependable* is a very careless use of *depend*, sometimes met with.

"So [he] reckoned up two or three saints' names that, he *de-*

currency of England. *Undependable*,[1] too, is sometimes met with.

Dispensable.[2] As regards multiplicity of meanings, few of our prepositions rival *with*; and its meaning of 'with respect to,' which it generally has, or has had, when annexed to the verb *dispense*, is noticeable. Again, to understand the import of *dispense*, in several of its uses, including one which we still retain, it is necessary to advert to *dispensation*, "exemption from some law," to quote Dr. Johnson's third definition of the word. A thing which 'may be *dispensed with*,'[3] or is *dis-*

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pended, were enough to fright the Devil." Defoe, *The Secrets of the Invisible World Disclosed* (1727), p. 86 (ed. 1840).

"You may *depend*, . . . the Devil comes of no such errand." *Id.*, *ibid.*, pp. 327, 328.

"You may *depend*, dear madam, nothing shall be wanting," &c. Lady Mary W. Montagu (1762), *The Letters and Works*, &c. (ed. 1837), Vol. 3, p. 293.

"Your Lordship may, at the same time, *depend* that I shall avoid, with the greatest precaution, taking any steps," &c. The First Earl of Malmesbury (1773), *Diaries and Correspondence*, Vol. 1, p. 103.

And just as anomalous is a use of *dependence*, sometimes met with.

"The waters, I shall continue drinking, without much *dependance* of getting better." Miss Elizabeth Carter (1763), *Memoirs* &c. (ed. 1816), Vol. 1, p. 295.

[1] It is used in *The Saturday Review*, Vol. 9 (1860), p. 303.

[2] This word, when signifying 'to be dispensed with,' is strictly parallel to *reliable*; the *dispense* with which it is connected being nothing without supplial of a preposition following. And the same sort of supplial must be made to the verbs implied by all the adjectives here bracketed with *dispensable*.

[3] On *dispense with*, before persons, Dr. Johnson, who cites only Addison for it, observes: "This construction seems ungram-

pensable, is, then, in older English, one which

matical." Yet would not he have said 'I can *dispense with* you,' meaning 'I can *do without* you'? Why the expression *dispense with*, before persons, is "ungrammatical," but is not so before things, Dr. Johnson leaves to us to discover. In general, one will understand him best by bearing in mind, that his comments on words are, as often as not, mere caprices. To his quotation from Addison I add sixteen, from a large number available.

"Thomas was juged to drawying, hanging, an hedyng. But the Kyng, of special grace, *dispensid with* him of the too first peynes." Capgrave, *The Chronicle of England* (1464?), p. 190.

"And, the same time, the Pope *dispensid with* the said Lord Thomas, Duke of Clarence, forto wedde the countesse of Somerset, his unelez wiff." Anon., *An English Chronicle* (before 1471), p. 37 (Camden Society, 1856).

"I have answer ageyn fro Roome, that there is the welle of grace and saize sufficiaunt for suche a soore, and that I may be *dyspencyd with*: neverthelesse, my proctore there axith a m' docatys, as he demythe." Sir John Paston (1473), in *The Paston Letters*, Vol. 3, p. 101 (ed. 1872-1875).

"Wherfor we moost humbly desyer and pray your Grace to have moo priests to performe your Graces ordynaunce in your sayd College, or els to *dyspense wt* us for oon of your masses," &c. Dean William Capon (1529?), in Sir Henry Ellis's *Original Letters*, &c. First Series (ed. 1825), Vol. 1, pp. 188, 189.

"He hath *dispensed with* a man to marry his own brother's wife, as you know. He hath *dispensed with* the brother to marry his own natural sister," &c. Bishop Jewel (1561), *Works* (ed. 1848), Vol. 3, p. 163.

"You must think that Doctor Dale will *dispence*, in that matter, as he did, at his Lordships appointment, *with* his Italian physitian, Doctor Julio, to have two wives at once." Parsons, *Leycesters Commonwealth* (1584), p. 21 (ed. 1641).

"The Popes Holinesse cannot *dispense with* any one to fulfill it, no more then to *dispense with* any one to kill himselfe." William Watson, *A Decacordon*, &c. (ed. 1602), pp. 12, 13. See also p. 28 (*bis*) and p. 222.

> "Yet am I farre from daring to dispute
> With that great soveraigntie, whose absolute
> Prerogative hath thus *dispens'd with* thee,
> 'Gainst natures lawes," &c.
>
> Dr. Donne, *Poems*, &c. (ed. 1633), p. 148.

'is a matter for dispensation,' and, therefore,

"He said the ancient Fathers had many wives by dispensation; and the others, who were not *dispensed with* by God, did live in perpetual sin." Sir Nathanael Brent's Translation of *The History of the Council of Trent*, &c. (1616), p. 627 (ed. 1676). See also pp. 634, 635, 640, &c. &c.

"A man may omit kneeling in prayer, but not humilitie. Though hee may bee *dispensed with* in not speaking with his tongue, yet his heart must crie: though hee want a fit voyce to sing with the congregation, yet his spirit must joyne." Samuel Hieron, *Works* (ed. 1624, &c.), Vol. 2, p. 365. See also Vol. 1, p. 488; Vol. 2, pp. 162, 264, 363.

"And we may observe, our Saviour was so far from allowing not only wrong, but force even, in souldiers and merchants, (who yet, if any, are *dispensed with*), that he binds up their profession in such limits as 't is hardly possible to a souldier and a Christian." Feltham, *Resolves*, &c. (ed. 1696), p. 224.

"The laws of necessity do *dispence with* us for those of formality." Sir Richard Baker, *Balzac's Letters* (1638), Vol. 1, p. 58 (ed. 1654). See also Vol. 3, p. 101.

"Wherefore he *dispensed with* them for going, as knowing how to use their help nearer, and to greater profit." Thomas Fuller, *The Historie of the Holy Warre* (ed. 1647), p. 20. See also pp. 119, 152, 165, 177, 225.

"Is it not, then, strange, that, when others *dispense with* them, they should not *dispense with* themselves, but voluntarily degrade themselves, and with sin forfeit so noble a privilege?" Isaac Barrow, *Works* (ed. 1683), Vol. 1, p. 220.

"I believe I cannot be *dispensed with* from appearing at the conversations which, I hear, he intends to hold," &c. Lady Mary W. Montagu (1739), *The Letters and Works*, &c. (ed. 1837), Vol. 2, p. 258.

"The world, my friend, has substituted good manners in the place of good nature. Whoever conforms to the former is *dispensed with* from any observance of the latter." Henry Brooke, *The Fool of Quality* (1760), Vol. 1, p. 218 (ed. 1792). And see Vol. 5, pp. 111, 208.

See also *Memorials of King Henry the Seventh* (1858), p. 295. 1506); Sir Thomas Urquhart, Translation of Rabelais (ed. 1694), Vol. 2, p. 190; Dr. Peter Heylin, *Cyprianus Anglicus*, p. 201; Milton, *Samson Agonistes*, l. 1377.

'may be excused.'[1] Such a thing we may readily 'permit the want of,' and then 'waive,' 'forgo,' 'lay aside,'[2] 'do without.' Thus, by easy grada-

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[1] According to circumstances, *dispense with* was used in very different senses.

"I say, seeing the Pope doth as he doth; that is, as he hath *dispensed with* the oath and duty of subjects to their Prince, against the fifth commandement; with the murder, both violent, with daggs, and secret, with poyson, of the sacred persons of Princes, against the sixth;" &c. &c. Bishop Andrewes (1588), *XCVI. Sermons* (ed. 1661), p. 690.

"The Frenchmen, perceiving it was the more common opinion, that the marriage of priests might be *dispensed with*, consulted together whether it were fit to demand a dispensation for the Cardinal of Borbon; as Lorain and the ambassadors had commission." Sir Nathanael Brent (*ut supra*), p. 635.

"Therefore many Catholicks did then, and do now, think better to *dispense with* the law of continency than, by retaining it, to open a gate to unclean single life, leaving marriage free for all; and the rather because Cardinal Panormitan doth hold that it would be good for the salvation of souls to grant matrimony," &c. *Id.*, *ibid.*, p. 768.

[2] "Hope also shee did, that her father would *dispence with* his haste to be acquainted with those princes," &c. James Hayward, *The Banish'd Virgin* (1635), p. 192.

"As for that religious scruple which Godfrey made, to wear a crown of gold, where Christ wore one of thorns, Baldwine easily *dispensed therewith*." Thomas Fuller, *The Historie*, &c. (*ut supra*), p. 52.

"When art and counterfeit discourse is design'd for the benefit of a person, when you can't serve him any other way, when you are morally assur'd he will *dispence with* his right to clear information, and thank you for the expedient; in this case, I say, I'm strongly of opinion, that swerving from truth is not unjustifiable." Jeremy Collier, *Essays upon Several Moral Subjects*, Part IV. (ed. 1725), p. 140.

See also *Modern English*, p. 226, note 3.

One of Dr. Johnson's first definitions of *dispense with* is "allow," a meaning it once had very commonly. He would have us so take

tions, we obtained *dispensable* in its modern ac-

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the phrase in his quotation from Dr. Watts: "Rules of words may be *dispensed with*." But, surely, we are here to understand *dispensed with* in the sense of 'forgone,' 'pretermitted.'

Sir Thomas Browne uses *dispense with*, on one occasion, apparently with great looseness, unless we bear distinctly in mind that it imports 'grant a dispensation as regards':

"At the sight of a crosse, or crucifix, I can *dispence with* my hat, but scarce *with* the thought or memory of my Saviour." *Religio Medici* (ed. 1645), p. 5.

Compare with this the extracts given in the preceding note.

But very strange is the use of *dispense with* here following:

"Yet so resolv'd are they [fish] with contempt to cruelty, that they scorn to petition a reprieve for life, but rather submit themselves to be tortur'd to death by the tormenting hand of the scarifying cook, that *dispenseth with* art to elevate the appetite, if when only to make it pleasant to a generous acceptation." Richard Franck, *Northern Memoirs* (ed. 1694), p. 268.

For *dispense with*, in the sense of 'dispose of,' see *Modern English*, p. 264. Here is another quotation for it.

"Several of my friends were, this morning, got together over a dish of tea, in very good health, though we had celebrated yesterday with more glasses than we could have *dispensed with*, had we not been beholden to Brooke and Hellier." Steele, *The Spectator*, No. 362.

In explanation, the wines were so good, that the compotators were able to drink largely of them with impunity.

If *dispense with*, for 'dispose of,' 'consume,' were found a century or so before Queen Anne's time, it would be obvious to connect it with the substantive *dispence* or *dispense*, once common for 'expense,' and used to signify 'bounty,' also. *Dispend*, for spend' or 'expend,' long survived this *dispense*. *Expend*, perhaps before it meant 'spend,' had the Latinistic signification of 'ponder,' estimate.' I may add that the substantive *dispense* or *dispence*,—whence, by apheresis, *spence*,—has been used for 'larder,' as by James Mabbe, *The Rogue* (ed. 1623), Part 2, pp. 348, 351. Milton's *dispense*, 'dispensation,' is peculiar.

Dr. Johnson has passed by entirely the simple *dispense*, verb active and neuter, as having to do with *dispensation* in its twofold aspect of 'allowance' and 'exemption.'

ceptation, ' what may be spared.' The word, in

"Yet he did not accept the said conditions, and so, by the refusall of them, *dispensed* the Prince Elector Palatine not to be bound and obliged therewith," &c. Anon., *A Briefe Information of the Affaires of the Palatinate* (1624), p. 50.

"Do you not take your selfe to be *dispenc'd* thereby from your promises to the Prince, your brother?" Anon., *Cassandra* (ed. 1652), p. 117. See also pp. 102, 126, 133, 140.

In these two passages, *dispense* means 'privilege,' and 'exempt' or 'free'; in the extracts which follow, 'grant a dispensation.' A *dispensation*, in the ecclesiastical sense of the term, has been well defined, in old phraseology, as "a disobligation from the law." Sir Nathanael Brent's Translation of *The History of the Council of Trent*, &c. (1616), p. 631 (ed. 1676).

"Never was there Pope so coveytous yet that durst *dyspence* in this poynt," &c. Sir Thomas More, *A Dyaloge*, &c., fol. 86 v. (ed. 1529).

"For he may *dispense* above the lawe, and make right of unright," &c. J. Olde, *Antichrist* (1556), fol. 118.

"Even in them he maye *dispense* as it pleaseth him self, and make wrong to be right," &c. *Id., ibid.*, fol. 119.

"He said that authority to *dispence* in humane laws was absolute and unlimited in the Pope, because he was superiour to them all; and, therefore, when he did *dispence*, though without any cause, the dispensation was, notwithstanding, to be held for good; that, in Divine Laws, he had power to *dispence*, but not without a cause." Sir Nathanael Brent (*ut supra*), p. 631. See also pp. 604, 623, 671, &c. &c.

"What warrant have we to *dispense* in the execution of the law, without the authoritie of him that made the law?" Samuel Hieron, *Works* (ed. 1624, &c.), Vol. 2, p. 74.

"But what doe I speake of these, but petty things in comparison of those her lowder impieties;—breaking covenants of truce and peace; dissolving of lawfull, and *dispensing* for unlawfull, marriages . . . .?" Bishop Sanderson (1621), *Twelve Sermons*, &c. (ed. 1637), p. 64.

"Her soule, that, better to admire
It selfe, had seemed to retire
In a rampart inaccessible,
To render her will now *dispence*,
In those forts no more invincible
To my respectfull violence."
Anon., *Ariana* (1636), pp. 133, 134.

this sense, is not now of frequent occurrence,[1]

"Besides, the Pope would not *dispense* that Princes should hold pluralitie of temporall dominions in Italy," &c. Thomas Fuller, *The Historie of the Holy Warre* (ed. 1647), p, 212.

See also the passage from Parsons at the foot of p. 86, *supra*; Spelman, *The History and Fate of Sacrilege*, &c. (1632), p. 181 (ed. 1846); Edward Lord Herbert (died 1648), *The Life and Reign of King Henry the Eighth*, p. 109 (ed. 1683).

In the passages which ensue, *dispense*, a verb active, has a real, not a personal, object of regimen.

"Letters were presently written from this great lord to the archbishop, to stay the proceeding, to tolerate, to *dispence*, or to mitigate, the censure," &c. Sir John Harington (1608), in *Nugæ Antiquæ* (ed. 1804), Vol. 2, pp. 18, 19.

"The law 's severe,—though just,—and can not be *dispenc'd*." Chapman, *The Widdowes Teares* (1612), Act 5.

"At night all their toyles are *dispensed*." Donne, *Poems*, &c. (ed. 1633), p. 137.

"What a coyle do you keep, with leave from the Pope, who can *dispense* so many incestuous matches, treasons, murthers, rebellions, and never-heard-of impieties!" Anon., *Sir Walter Rawleigh's Ghost* (1622), in J. Morgan's *Phœnix Britannicus* (1732), Vol. 1, p. 322.

"At the beginning, I lov'd her as shee had beene my mother; but, comming to more age and understanding, which gave me the more credit with her, and *dispens'd* so great submissions to me, I loved her as my sister." Anon., *Ariana* (1636), p. 110.

Gower, in a passage adduced by Dr. Richardson, uses *dispense* as a verb active, governing "sin." It governs "faults," as used by John Croke, before 1547. See *Thirteen Psalms*, &c. (ed. 1844), p. 8.

[1] "Does the Athanasian, or, rather, the pseudo-Athanasian, Creed differ from the Nicene, or not? If not, it must be *dispensable*, at least, if not superfluous." Coleridge, *Literary Remains*, Vol. 4, p. 259.

"He stands before Apollo in a shirt and boa, as destitute of another less *dispensable* part of dress as Adam in Eden," &c. Southey, *The Doctor* (ed. 1848), p. 600.

"Not a tone of colour, not a note of form, is misplaced or *dispensable*." Mr. A. C. Swinburne, *Essays and Studies* (1875), p. 118.

though its negation, *indispensable*,[1] is employed constantly.

Disposable. To *dispose of* is, in living phraseology, to 'alienate,' 'do away with,' 'get rid of,' 'bestow,' 'use'; and in none of these senses do

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For *dispensable* I might quote, among older authors, Roy and Barlowe, Puttenham, Donne, Sir Nathanael Brent, Dr. Peter Heylin, James Hayward, Hamon L'Estrange, Dr. South, Dr. Henry More, Bishop Stillingfleet, &c. &c.

[1] *Indispensable*, or *undispensable*, and *indispensably*, for 'unavoidable' and 'unavoidably,' are neglected by the Dictionaries.

"For, when the siege grew hot, his devotion grew cold: he found a difference betwixt a voluntary fast in his cell, and a necessary and *undispensable* famine in a camp," &c. Thomas Fuller, *The Historie of the Holy Warre* (ed. 1647), p. 11.

"If age and other *indispensable* occasions hinder him not," &c. *Id.*, *The Holy State*, &c. (ed. 1841), p. 263.

"I hate them for leaving us no share in the honour of this action, save that of granting a poor and *indispensable* pardon." Henry Brooke, *The Fool of Quality* (1760), Vol. 1, p. 136 (ed. 1796).

"If, after this declaration, which I thought myself *indispensably* engaged to make," &c. Miss Elizabeth Carter (1767), in *Memoirs*, &c. (ed. 1816), Vol. 1, p. 389.

"They were *indispensably* obliged to be absent." Charles Johnson, *Chrysal* (ed. 1777), Vol. 1, p. 252.

But *indispensable* most frequently signified, of old, 'excluded from dispensation.'

"And the morow after Assension daye I gave finall Sentance therin, howe that it was *indispensable* for the Pope to lycense any suche marieges." Archbishop Cranmer (1533), in Sir Henry Ellis's *Original Letters*, &c., First Series (ed. 1825), Vol. 2, p. 36.

"The Bishop of Lugo discoursed of Dispensations, saying that there were many matters concerning which, if the Synod would make Decrees declaring them to be *indispensable*, it would be a great service to God, and benefit to the Church. Which he did not say because the Synod might give a Law to his Holiness, but because they are things in which dispensations of Popes cannot

we use *dispose* without the preposition. *Disposable*, answering to *dispose of*,[1] may be predicated of property, a nuisance, a daughter, an army, &c.[2] The word, except in the sense of 'bestowable,' is, apparently, modern. It was wholly unknown,

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be admitted; and if, in a rare case, in a whole age, a reasonable cause to dispense might happen once, yet the dispensation would not be just in that case, neither." Sir Nathanael Brent (*ut supra*), p. 671. See also p. 633.

Dr. Johnson enters *indispensable*, with a single authority for it, but omits *dispensable*. The French have the former, but do not seem to have the latter. Dr. Webster's Editors tell us of the Italian *dispensable*, a mistake of theirs for *dispensabile*.

[1] *Dispose with*, as we know from Shakespeare and others, once sometimes meant 'make terms with.' I am unable to say whether *disposable* ever corresponded with the phrase in that sense.

"Now put case a king should write a letter to his meanest subject, nay, to such as, being traitours to him, stood at his mercy to be *disposed with* at his pleasure," &c. Samuel Hieron, *Works* (ed. 1624, &c.), Vol. 1, p. 87.

[2] As of time, capital, ability, and the like.

"On those days when I can escape from letter-writing, this will leave me my evenings wholly, or in great part, *disposable* for other things." Southey, *Selections from the Letters*, &c., Vol. 4, p. 370.

"I have the same capital as before, perhaps a greater; but it is locked up, as the expression is, and not *disposable*." Mr. J. S. Mill, *Essays on Some Unsettled Questions of Political Economy* (1844), p. 55. See also pp. 113, 115.

"The English law has always enjoyed even more than its fair share of the *disposable* ability of the country." Sir H. J. S. Maine, *Cambridge Essays*, 1856, p. 28.

"Now, the same demand for colonial and political service which reduces the *disposable* strength of the Royal Navy, has its effect on the land-forces." Col. R. A. Shafto Adair, *ibid.*, 1858, p. 43.

"After the removal of the *disposable* wood, he spreads over the soil the branches, twigs, briars, and heath," &c. Mr. G. P. Marsh, *Man and Nature* (ed. 1864), p. 137, foot-note.

Mr. De Quincey somewhere has the expression "*disposable* fund."

in any acceptation, to Dr. Johnson;[1] but it occurs more than once in Burke, who, perhaps, imitated, by it, the French *disponible.*

Gloriable. Owen Feltham writes:[2] "Job, of all we read, was the most confident of his own integrity, which, indeed, was rare and *gloriable.* To men he boasted loud, and thought it such that he began to brave the Almighty." If this *gloriable* signifies 'to be gloried in,'—and not 'glorious,' after the manner of *odourable,* 'odoriferous,' or *powerable,* 'powerful,'—it is in place here.

Liveable. In the sense of 'pleasant for one to live in,' this adjective has been used by Sir Walter Scott,[3] Dr. Arnold,[4] and the Rev. Francis Trench.[5] It is of frequent occurrence in colloquial English.

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[1] Yet it was used by Bishop Andrewes in 1616.

"For, howsoever the acts and exercises of outward jurisdiction may be *disposable,* and are disposed, by humane authority, yet this not so," &c. *XCVI. Sermons* (ed. 1661), p. 453.

Dr. Richardson quotes Prynne and one other oldish writer for *disposable.*

[2] *Lusoria,* &c. (ed. 1696), p. 74. The letter here quoted from was written in 1638 or 1639.

[3] I cannot now say where. My reference, insufficiently particularized, was noted down many years ago.

[4] "Even here I see a few olives; but the vines and maize grow freely over the whole country, and the hills are beautifully wooded, so that a more delightful or *liveable* region is not easily to be found." *Life and Correspondence,* &c. (ed. 1846), p. 702.

This is from an entry in a journal, dated July 20, 1840. At p. 718, Dr. Arnold uses *liveable* of "*life.*" Compare the cognate accusatives involved in "Let him *die* the *death,*" "I have *fought* a good *fight,*" 'to *live* a good *life,*' &c.

[5] In *A Few Notes from Past Life* (1862), p. 50, he uses it to qualify "house."

Pleadable. "*Pleadable* and *unpleadable* days" I find in a book[1] which faithfully exemplifies the free English of the Elizabethan period. Whether the phrase was then common among lawyers, I am unable to say. 'Days on which one may plead, and those on which one may not plead,' is to be understood by it.

Preachable. "Textis, and parabolis, and othere *precheable* processis," writes Bishop Pecock.[2] To the best of my information, in his century, the fifteenth, ministers of religion *preached on* 'texts,' as they have done ever since.[3]

Questionable. This word, as embodied in Shakespeare's "*questionable* shape,"[4] various commenta-

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[1] James Sanford's Translation of Agrippa (1569), fol. 85.

[2] *The Repressor*, &c., p. 89. A *process* is a 'passage in a book.'

[3] The following seems to be anomalous: "So it befelle that certaine holy men were come into the towne for to teche and *preche* the pepille," &c. *The Book of the Knight of La Tour-Landry* (about 1372 ?), p. 113 (ed. 1868).

[4] *Hamlet*, Act 1, Scene 4. It is worth noting, that *questionable* has been used for 'amenable,' &c.

"The delinquent shall be sent to the place where he is *questionable* for spiritual matters." Robert Gentilis (1616), in Sir Nathanael Brent's Translation of *The History of the Council of Trent*, &c. (*ut supra*), p. 833.

"But all other inferiour Magistrates, Officers, and Princes whatsoever are resistible, *questionable*, censurable, and deposible, for their tyranny, wickednesse, and misgovernment, by the Parliaments censure," &c. William Prynne, *The Soveraigne Power*, &c. (1643), Appendix, p. 201.

"Not *questionable* nor accountable to them." *Ibid.*, p. 1.

Similar is *unquestionable*. "Therefore their persons are sacred,

tors have explained by "easy and willing to be conversed with,"[1] "capable of being conversed with,"[2] &c. &c. If intended to bear this sense, or one similar, *questionable*, being grounded on the rhematic phrase *question with*,[3] is here pertinently introduced, as supplying a parallel to *reliable*.

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irresistible, *unquestionable*, unpunishable, for any tyrannicall or exorbitant actions whatsoever." *Id., ibid.*, p. 202.

Both the words thus exemplified set out from the verb *question*, 'hold amenable.'

"But these both lawfully may be, and alwayes have beene, forcibly resisted, *questioned*, convented, deprived, censured, for their tyranny and misdemeanors," &c. *Id., ibid.*, p. 202. And so at p. 201.

[1] Steevens. [2] Malone.

[3] We may hardly doubt that it is so based, or that Shakespeare uses *question with* to signify 'confer with.' Witness his "think you *question with* the Jew," and "long he *questioned with* Lucrece."

This sense of *question with*, which is ill expressed by the "debate by interrogatories" of Dr. Johnson and his followers, is by no means peculiar to Shakespeare.

"And these two knyghtes mette with Syre Tristram, and *questyoned with* hym, and asked hym yf he wold juste with hem." Sir Thomas Malory, *La Morte Darthur* (1469), Vol. 2, p. 7 (ed. Southey).

"Then thus thei begin to *question with* hym, and to feele his minde, what he will saie," &c. Sir Thomas Wilson, *The Rule of Reason* (1551), fol. 87 (ed. 1567).

"Irenæus reporteth, that, while Anicetus was Bishop of Rome, Polycarpus as yet lived, and came to Rome, and *questioned with* Anicetus concerning the day of Easter." Meredith Hanmer, *The Ancient Ecclesiasticall Histories*, &c. (1576), p. 62 (ed. 1636).

"*Questioned with* Anicetus" is to render Eusebius's *εἰς ὁμιλίαν τῷ Ανικήτῳ ἐλθεῖν*.

"Father Cotton, eyther moved with curiositie, or grounding himselfe upon the familiaritie hee had with his spirits, tooke a journey thither, to *question with* this spirit on divers points which hee had a desire to know." *Anti-coton* (1611), p. 45. This work is a translation, by G. H.

Henry Brooke uses *question with* in the sense of "expostulate with."

Undeprivable. "He could not give me any

"Nay, I was not far from murmuring, and *questioning with* my God, on his putting to such tortures the most guiltless of his creatures." *The Fool of Quality* (1760), Vol. 3, p. 25 (ed. 1792).

But there is old authority for this use of *question with*.

"Tullie, enveyghyng against Catiline, that Romaine rebell, beginneth hys oration chidingly; *questionyng with* Catiline of this sort: 'How long, Catiline, wilt thou abuse our sufferaunce? How longe will this rage and madnesse of thyne goe about to deceive us?'" Sir Thomas Wilson, *The Arte of Rhetorike* (1553), fol. 94 (ed. 1567).

However, *question with* once had the sense of the simple *question*, also. See *II. Chronicles*, 31, 9; and *St. Luke*, 23, 9, where "*questioned with* him" translates *ἐπηρώτα. αὐτόν*.

"But this, madame, I wold ye sayd and advysed the kynge, whan he *questyoned with* you of me." Sir Thomas Malory, *La Mort Darthur* (*ut supra*), Vol. 1, p. 227. The context has *questyoned* as synonymous with this *questyoned with*.

In Christ's letter to King Agbarus, we read: "None of them saw the sight, save Agbarus alone, which *questioned with* Thaddæus, and said: 'Art thou, of a truth, a disciple of Jesus, the son of God, which made me this promise?'" Meredith Hanmer (*ut supra*), p. 16.

The original of "*questioned with* Thaddæus" is *τὸν Θαδδαῖον ἤρετο*.

Even now, *question with*, for *question*, is not too quaint for Mr. Ruskin. "*Question with* yourself respecting any feeling that has taken strong possession of your mind," &c. *Lectures on Art* (1875), p. 66.

Make questions once meant 'talk.' "But wayte ye *make* not many *questions* with her nor her men, but saye ye are diseased, and soo hye yow to bedde," &c. Sir Thomas Malory (*ut supra*), Vol. 1, p. 3.

With, as formerly added to *question*, 'interrogate,' was added to other verbs, where we now dispense with it.

"Well hast thou *answer'd with* him, Radagon." Robert Greene, *Dramatic Works*, &c. (ed. 1831), Vol. 1, p. 63.

"Is this such a matter for a king to *complement with* embassadours?" Samuel Hieron, *Works* (ed. 1624, &c.), Vol. 2, p. 130.

"It is a mock-service; as if what serves man would serve Him; as if we could *complement it with* God, with face and phrases, as with men we do." Bishop Andrewes (1617), *XCVI. Sermons* (ed. 1661), p. 651.

"When we had given over looking, I *complemented with* her, and told her that I did not grieve so much for the worth of the thing

undeprivable possession of his work in England."

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it selfe, as for her sake, whose it was." Mabbe, *The Rogue* (ed. 1623), Part 1, p. 163.

"If not, I have but a little strayned with duty, to *complement with* your Generall, where I expected to have right done me," &c. Sir Samuel Luke (1645), in Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 4, p. 263.

"When a man rests in these alone easy performances, it is to *complement with* Almighty God, and not to worship him," &c. Edward Terry, *A Voyage to East-India*, p. 293 (ed. 1655).

"*Complement with* me, and I will be very angry." "*Complement with* me no more than I *complement with* you." Sir Aston Cockain, *Trappolin Creduto Principe* (1658), Act 3, Scene 1. See also *The Tragedy of Ovid* (1662), by the same, Act 5, Scene 1.

"But, whilst Lindamor was thus *complementing with* what he fancy'd the picture of his once lov'd Hermione," &c. Hon. Robert Boyle, *Occasional Reflections*, &c., p. 201 (ed. 1669).

"The Emperour . . . . . sent Lewis d'Avila to *congratulate with* the Pope for his assumption, and to desire him to set the Council on foot again." Sir Nathanael Brent (1616), Translation, &c. (*ut supra*), p. 281.

"Both the King and Maximilian the Emperor . . . . . did, upon the place, *congratulate with* each other, and afterwards assisted at a solemn Te Deum for this easie victory." Edward Lord Herbert (died 1648), *The Life and Reign of King Henry the Eighth*, p. 38 (ed. 1683).

"They gave an account thereof . . . . . to the King of France and King of England, from both of which, Embassadors were forthwith sent to *congratulate with* them." Henry Earl of Monmouth, *Historicall Relations*, &c. (1652), p. 100.

"And here I would have left the Bishops to enjoy their liberty, but that I am called back again, to *congratulate with* the Archbishop of York for holding the deanry of Westminster *in commendam* on so good an account." Dr. Peter Heylin, *Certamen Epistolare* (1659), p. 381.

"I have, this post, *congratulated with* the Duke of Marlborough for his victory." Dr. Charles Davenant (1704), in Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 4, p. 244.

See also Anon., *Ariana* (1636), pp. 137, 327: Rev. John Ray (1700), in *Original Letters of Eminent Literary Men*, &c. (1843), p. 205: Lord Shaftesbury, *Characteristicks*, &c. (ed. 1732), Vol. 1,

Thus ventures Mr. Charles Reade, who is by no

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p. 134; Vol. 3, pp. 204, 216, 253: Rev. T. A. Mann (1784), in *Original Letters of, &c.* (*ut supra*), p. 427.

For *congratulate to*, meaning *congratulate*, Dr. Johnson quotes Sprat and Dryden. Still earlier, or in 1632, it was used by John Pory. See Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 3, p. 272.

In the subjoined passage, which is translated from the Greek, *congratulate*, though followed by *with*, is, somewhat anomalously, neuter.

"We, having, in a legal and canonical way, determined these controversies, do beseech your Reverence to *congratulate with* us; your charity spiritually interceding, the fear of the Lord also compressing all humane affection, so as to make us to prefer the edification of the Churches to all private respect and favour toward each other," &c. Dr. Isaac Barrow, *A Treatise of the Pope's Supremacy*, &c., p. 323 (in Vol. 1 of *Works*, ed. 1683).

Yet Barrow does not stand alone in the peculiarity just exemplified.

"I should have been glad, however, to have thrown in my little information of those matters at the same time, if it had been no more than to have *congratulated with* you upon the joyful part of the news, and, at the same time, condoled with you on the loss of a man who," &c. Mr. Symmer (1759), in Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 4, pp. 414, 415.

Dr. Johnson almost certainly is wrong in taking as above the *congratulate with* which occurs in a passage quoted by him from Dean Swift.

"He thinks, that, if the memories of those in the Synod were *consulted with*, they would all confirm it." John Hales (1618), *Golden Remains* (ed. 1673), Part 2, p. 37.

"Search but our own records; *consult* but *with* the author," &c. *Id.*, *ibid.*, Part 3, p. 27. See also Part 1, p. 288.

"If he went in to wash himself, as some write, he neither *consulted with* his health nor honour." Thomas Fuller, *The Historie of the Holy Warre* (ed. 1647), p. 115.

"*Consulting with* maps," &c. *Id.*, *ibid.*, p. 236. "Such as *consult with* their credit," &c. *Id.*, *The Holy State*, &c. (ed. 1841), p. 442.

"In like manner, he that supposeth himself injured, in a case determined by the written law, which he may, by himself or others, see and consider; if he complain before he *consults with* the law, he does unjustly, and bewrayeth a disposition rather to vex other men,

means to be held up as an imitable writer of Eng-

than to demand his own right." Hobbes, *Leviathan* (ed. 1651), p. 142.

"The people may very well, *consulting with* their sight, imagine the firmament to be betwixt the lights of heaven and the upper waters of that blew sea they look upon," &c. Henry More, *Conjectura Cabbalistica* (ed. 1662), p. 62. And see More's *Divine Dialogues* (1668), Vol. 2, p. 560.

"He was a man extremely well versed in old records, *with* which *consulting* frequently, in the course of his studies," &c. Heylin, *Cyprianus Anglicus* (1668), p. 320.

See also John Panke, *The Fal of Babel* (1608), p. 87: Henry Earl of Monmouth, Translation of Senault (1649), pp. 256, 448 (ed. 1671): Hamon L'Estrange, *An Answer to the Marques of Worcester's Last Paper*, &c. (1657), p. 21: and Anon., *Triana* (ed. 1654), p. 96.

Instead of *consult*, Burton has *consult to*: *The Anatomy of Melancholy* (ed. 1806), Vol. 2, p. 415.

"So I here shake hands and *cut with* all these busy people, none of whom write to me." Lord Byron (1810) in *Works* (ed. Moore, 1837), Vol. 1, p. 344. A similar instance, from Southey (1808), is quoted in *Modern English*, p. 264.

"But, whan he hadde ben with him a certaine space, and wold not *flatter with* the kynge, and upholde his tyrannie, the kinge became wery of him," &c. Sir Thomas Elyot, *The Governour* (1531), fol. 175 (ed. 1546).

"Offa entertayned this noble impe civilie; but his wife, whose name was Quendreda, a wight more wilie than piteus or goddlie, nothing moved with loove, but of audacitee sufficient to attempt enie hainus enterprise, wente abowte to *persuade with* her husbande that he should murther Ethelbertus, and, consequentlie, season on the whole dominion of the Est Angles." Anon., Translation of Polydore Vergil's *Historia Anglica* (*temp.* Hen. VIII.), pp. 140, 141 (Camden Society, 1846). And see pp. 130, 230.

See also Sir Thomas Wilson, *The Arte of Rhetorike* (1553), The Epistle Dedicatorie, and The Preface: Barnabe Riche, *Farewell to Militarie Profession* (1581), p. 179 (ed. 1846): Philemon Holland, Translation of Ammianus Marcellinus (1609), p. 153.

"After which time, the Emperor *treated* no more *with* Francis as a prisoner, but a near ally; insomuch that, at the next visit, he

lish.[1] Mr. Reade intends, no doubt, by *undeprivable*, 'which one cannot be deprived of.'[2] The word would have meant 'which cannot be taken away,' if we had retained 'take away,' 'effect deprivation of,' 'destroy,' as a sense which

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offered him the right hand." Edward Lord Herbert, *The Life and Reign*, &c. (*ut supra*), p. 182. See also p. 410.

Dispense with, in its old senses, I have dwelt on at length in pp. 85–89, *supra*.

And there are other verbs after which *with* has been used where we now omit it. *Balance.* Beard, *The Theatre*, &c. (ed. 1612), p. 539. *Cross.* Sir Philip Sidney; Dr. Peter Heylin, *Certamen Epistolare* (1659), p. 39, and in other books. *Endure.* Margaret Paston (1451?), in *The Paston Letters*, Vol. 1, p. 201 (ed. 1872–1875). *Parallel.* Sir John Finche (1628), in *Ephemeris Parliamentaria* (ed. 1654), p. 50. *Thwart.* Heylin, *Extraneus Vapulans* (1656), p. 330; also Locke and Sir William Blackstone.

Contrariwise, our forefathers were long satisfied with *do away*, *make away*, and *put up*, where we now add *with* to them. We have, also, *get through with* and *go through with*.

[1] The passage quoted above occurs in *The Eighth Commandment* (1860), p. 15.

[2] This differs from our old *undeprivable* and *deprivable*, from *deprive*, 'depose,' &c.

"Either, therefore, our Opposites must grant all Bishops, Priests, Ministers, yea, all other Magistrates whatsoever, as irresistable, uncensurable, *undeprivable*, uncondemnable, for any crimes whatsoever, as they say Kings are, which they dare not do; or else make Kings as resistable, censurable, *deprivable*, and lyable to all kindes of punishments (by their whole Kingdoms consent in Parliament), as far forth as they, notwithstanding all the former Objections, which quite subverts their cause." William Prynne, *The Soveraigne Power of Parliaments and Kingdomes* (1643), Part II., p. 121.

James Harris, the philologist, translates Aristotle's δυσαφαίρετος by *indeprivable*. *Works* (ed. 1801), Vol. 1. p. 161. Venturing the word in independent composition, at p. 71 of the same volume, he introduces it with the apologetic "if I may use the expression." It occurs at pp. 104, 110, also.

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deprive had of old,[1] but which has rarely been given to it within the two last centuries.

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1 "This blissid name Maria there may he see,
That, first of alle, our thraldom can *deprive*."
Lydgate, *Minor Poems* (ed. 1850), p. 63.

"He sodenly striketh with worde, or els knife,
And, wening to correct, *depriveth* name or life."
Alexander Barclay, *The Mirrour of Good Maners* (ed. 1570), sig. E 3 r.

"For the young people will corrupte the with their lightnesse, and olde folkes will *deprive* thy mind with their covetousnesse." Lord Berners, *The Golden Boke*, &c. (1534), sig. X 5 r. (ed. 1546).

"The silly bird, once caught in net,
If she ascape alive,
Will come no more so ny my snare,
Her fredome to *deprive*."
Anon., *The Marriage of Wit and Wisdom* (1579), p. 55 (ed. 1846).

"The leafe of the cedar-tree, though it be faire to be seene, yet the sirrup *depriveth* sight." Lyly, *Euphues* (1579-80), p. 90 (ed. 1868).

"Melancholie . . . . . hath *deprived*, or, rather, depraved, their judgements and all their senses." Reginald Scot, *The Discoverie of Witchcraft*, p. 52 (ed. 1584).

"By this same meanes it is thought that the cockatrice *depriveth* the life, &c. *Id.*, *ibid.*, p. 486.

"Those [passions] which flie evill, as hatred, feare, sadnesse, presuppose the love of some good, the which that evill *depriveth*," &c. Thomas Wright, *The Passions of the Minde in Generall* (ed. 1620), p. 146.

"And can this beauty, that my thoughtes adore,
The use of voyce *deprive* me evermore,
After she had *depriv'd* me that of reason?"
Anon., *Ariana* (1636), p. 165.

Deprive has been used for 'prevent,' 'avert,' 'keep off.'

"Ale was his meate, his drinke, his cloth;
Ale did his death *deprive*;
And, could hee still have drunke his ale,
He had beene still alive."
Hakewill, *An Apologie*, &c. (ed. 1630), p. 166.

In the third preceding extract, it looks as if *deprive* might be a mistake of the printer for *deprave*, But I suspect that *deprave* had no signification other than that of 'blame,' or one akin to

it, in Lord Berners's age. In his work quoted above, we find: "We began to lose, whan our capiteignes began to deserve to be *depraved* and condempned." Sig. Aa 1 r. And we find, still earlier: "Thus was Syr Arthur *depraved* and evyl sayd of." Sir Thomas Malory, *La Mort Darthur* (1469), Vol. 2, p. 433 (ed. Southey).

Many instances like the following might be adduced from literature of an earlier date, and of a later.

> "Thus I meane to speake in generall,
> And none estate singulerly *deprave*,
> But the sentence of mine aucthour save."
> Lydgate, *The Tragedies gathered by Jhon Bochas*, &c., sig. A 3 r. (John Wayland's undated edition).

> "Al the labour of phylosophers olde,
> Travayle of poetes, my maners to *deprave*,
> Hath ben, of yore, to say lyke as they woulde,
> Over my fredom the soverainte to have."
> *Id.*, *ibid.*, fol. 134 v. See also fol. 152 r., &c.

"He was one of theym that *depraved* me, heretofore, with your Mastership, for no juste cause," &c. John ap Rice (*temp.* Henry VIII.), in Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 2, p. 355.

"Their intent and purpose was . . . . . to *deprave* him so unto the king, in his absence," &c. George Cavendish (about 1560), *The Life of Cardinal Wolsey*, &c., Vol. 1, p. 85 (ed. Nor. Singer).

> "For men, mean men, the scum and dross of all,
> Will talk and babble of they know not what,
> Upbraid, *deprave*, and taunt they care not whom."
> Thomas Nash, *Summers Last Will and Testament* (1592?).

> "The greater is their folly to *deprave*
> That title which, perchance, themselves may have."
> Nicholas Breton (?), *Cornucopiæ* (1612), p. 12 (ed. 1819).

Deprive, for 'divest of office,' 'dispossess of dignity, right, or the like,' has long been employed in ecclesiastical phraseology. And once it was used of secular functionaries, and of heirs, &c., generally.

Writing of King Crœsus, Lydgate says:

> "He finally by Cyrus was outrayed,
> And *deprived* by knyghtly vyolence."
> *The Tragedies*, &c. (*ut supra*), fol. 58 r.

See also fol. 129 v., 142 r., 155 v.

and *wepeable* destruccioun of the worthi citee and

Not to multiply instances from Lydgate, once more:

> "Unto their provost, Pylate, their Prince they dyd present,
> Who to his condemnacion dyd finally consent,
> For drede to be *deprived* and put out from his office."
>
> *The Bayte and Snare of Fortune*, sig. B 3 v.
> (John Wayland's undated ed.).

"Thus your Grace shulde deserve of God to restore to his right hym that were wrongfulli *deprived*." Dr. William Knight (1513), in Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 1, p. 207.

> "Kynges and Emperoures ye have *depryved*."
> Anon., *A Proper Dyaloge*, &c. (about 1529?), in Mr. Arber's edition of *Rede me*, &c., p. 129.

"Also, the . . . . kyng of Parthes not onelie was *deprived*, but also banished out of his realme," &c. Lord Berners, The *Golden Boke*, &c. (*ut supra*), sig. H 7 v.

"And the aforesaid John Story . . . . did with theim conspire, compasse, and imagin the Queenes death, and her highnes to depose and *depryve*." Anon., *A Declaration of the Lyfe and Death of John Story*, &c. (1571), sig. b 3 v.

Dr. Nicholas Sanders, writing in 1580, speaks of Queen Elizabeth as "*deprived* by the Vicar of Christ." See Sir Henry Ellis's *Original Letters*, &c., Second Series (1827). Vol. 3, p. 95.

"If the Pope do, by his Bull or Sentence, pronounce Her Majesty to be *deprived*, and no lawful queen," &c. William Watson, *Important Considerations*, &c. (1601), p. 52 (ed. 1831).

"Is there any other *per me* to go unto, to *deprive* or depose them [kings]?" Bishop Andrewes (1613), *XCVI. Sermons* (ed. 1661), p. 611.

"It is meete and necessary he should excommunicate and *deprive* all Kings who are either Heretickes or Apostates," &c. William Prynne, *The Soveraigne Power of Parliaments and Kingdomes* (1643), Part I., p. 4. See also Part 3, p. 23; Part 4, pp. 75, 81, 201, &c.

"He took occasion (upon secret information given by Sir Jeffrey) to cause them to be indicted for devising . . . . to *deprive* the king." Edward Lord Herbert, *The Life and Reign*, &c. (*ut supra*), p. 501. See also p. 561.

"It is no lesse folly to feare what is impossible to be avoided, then to be secure when there is a possibility to *be deprived*." Francis Quarles, *Enchiridion*, Century 4, Chapter 38 (ed. 1658).

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"To *deprive*, or disinherit, one's son." William Robertson, *Phraseologia Generalis* (1681), p. 455.

Deprive has sometimes been cut down to *prive*.

> "And thus Nembroth was *prived* and put doun;
> And of Babel, the mighty famous toure,
> He was called no lenger possessour."
> Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 5 v.

"To *pryve* the kyng." William Baldwin (?), in *A Myrrour for Magistrates* (ed. 1563), sig. D 8 r.

After *deprive* or *prive*, many old and older writers put *from*, where we put *of*.

> "But, for he was assented to *deprive*
> Worthy Anchus *from* his estate royal," &c.
> Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 68 v.

And see fol. 71 v., 82 v., 88 v., &c.

> "*From* ryches they were *deprived*."
> William Roy and Jerome Barlowe, *Rede me and be nott wrothe* (1528), p. 110 (Mr. Arber's edition, 1871).

"And so, taking councell of their frendes, Edwarde was proclamed king, and King Henry utterly *deprived from* all regall authoritie, because he had not kept covenant, nor obeyed the decree of Parliament, as though he had already woonne the fielde." Anon., Translation of Polydore Vergil's *Historia Anglica* (*temp.* Hen. VIII.), p. 109 (Camden Society, 1844).

"Howsoever, I find, by Sandoval, that it was so heinously taken in Rome, that some Cardinals, in a publick Consistory, mov'd to *deprive* Francis *from* the title of Christianissimo." Edward Lord Herbert, *The Life and Reign*, &c. (*ut supra*), p. 563. See also p. 202.

Hobbes writes: "*Deprived from* all possibility to acquire," &c. *English Works* (ed. 1839–1844), Vol. 2, p. 128.

"I shewed them that they shuld be *prived from* suche benefices as they have nowe, and inhabiled from al other." Archbishop Warham, to Cardinal Wolsey, in Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 2, p. 32.

Bereave and *reave*, like *deprive*, once were followed by the accusative of the thing.

> "After the whiche, by full greate cruelte,
> He *berafte* them fraunchyse and lyberte."
> Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 68 r.

Beeme."[1] *Weep*, the verb active,[2] was not, it appears, of any notable currency in our language till long after his day.

That *reliable*, as a derivative, is not without some sort of warrant, the foregoing words bear substantial witness. The family to which it belongs is a meagre one, we must grant. If, however, we are to condemn it because it has but few

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"*Berafte* him, fyrst, his royall garnement,
And slewe him, after, by rightfull judgement."
Id., *ibid.*, Book 8, Chapter 16.

"Fortune gan from Charles tourne her face,
And him *berafte* her favour and her grace."
Id., *ibid.*, Book 9, Chapter 28.

"But nowe, of newe, he gan agayne provyde
By sacrylege his mighty hand to dresse,
To spoyle Appollo, and *reve* hym his richesse."
Id., *ibid.*, fol. 77 r.

"For casuall chance *refte* them theyr liberte."
Id., *ibid.*, fol. 88 r. See also *id.*, *ibid.*, fol. 18 r.

"A lust and desyre to *berave* my lyfe," &c. "He shall subdue me, and *berave* my kyngdom." Alexander Barclay, Translation of Sallust (2nd ed., by Pynson), fol. 21 r. and v.

[1] *The Repressor*, &c., p. 86. I know the old substantive *weep*; but its extreme rarity discharges me from supposing it to be at all probable that *weepable* sprang from it.

[2] I am aware that Wicliffe has been quoted for it. Lydgate, who was contemporary with Bishop Pecock, also has the verb active *weep*.

"Which gave to Bochas full great occasion,
Whan he sawe her pitous apparayle,
For to make a lamentacion
Of uncouth sorowes whych dyd her assaile,
With a tragedy to *wepe* and to wayle
Her importable and straunge dedely strife
Which that she had durying all her lyfe."
The Tragedies, &c. (*ut supra*), fol. 15, 16.

Of course, the very common adjective *unwept* presupposes *weep* as a verb active, unless we take it to be such a word as *unrelied*, 'not relied on,' would be.

kindred, what are we to say to *available*,[1] 'what one may avail one's self of'? *Available*, like its Old French ancestor, or exemplar, has long meant 'profitable,' 'powerful,' &c. But it now signifies, much more generally, 'free or fit to be employed.'[2]

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[1] Dr. Webster's editors define *available* by "capable of being availed of," &c. This is the pseudo-English of second-rate American and English newspapers; but the Rev. Chauncey A. Goodrich, D.D., LL.D. and the Rev. Noah Porter, D.D., ought to be superior to such barbarism.

Yet it should be mentioned, that, for "availed of," they have the authority of President Thomas Jefferson. "And *of* whose judgment, there, could we so much wish to be *availed*, as that of the oldest and purest classic now living?" Letter to Dr. Parr, dated April 26, 1824, in Dr. Parr's *Works*, Vol. 1, p. 806.

To *avail of* has been used in the sense of 'help.'

> "The providence (of yore it hath be tolde)
> Full muche *avayleth of* knightes wise and olde."
> Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 102 r.

Dr. Johnson gives two definitions of *available*. "1. Profitable; advantageous. 2. Powerful; in force; valid." Dr. Latham, abolishing Dr. Johnson's distinctions, substitutes: "Capable of being turned to avail or account; profitable; advantageous; valid."

Simon Fish (about 1529) has the form *advailable*.

As *demerit* once meant 'desert,' good or bad, so the verb active *disavail* has been used for 'avail,' 'help.' Margaret Paston (1471), in *The Paston Letters* (*ut supra*), Vol. 3, pp. 23, 24. But it ordinarily signified 'injure,' 'prejudice.' For instances, see Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 23 r., 81 r., 102 v. The corresponding substantive *disavail* occurs in the same work, fol. 24 v., 33 r., 103 v.

[2] "On the other hand, the small holders, constituting, as they do, the bulk of the Company, having no *available* funds with which to pay the calls on new shares, are obliged to decline them." Mr. Herbert Spencer, *Essays*, &c., Vol. 1 (1858), p. 88.

"The hieratic literary documents at present *available* are as follows." Mr. C. W. Goodwin, *Cambridge Essays*, 1858, p. 229.

"The experimental process is not here to be regarded as a distinct road to the truth, but as a means (happening, accidentally, to be the only, or the best, *available*) for obtaining the necessary data

In this its acceptation of 'which one may avail one's self of,' it tallies, referentially, with the modernized sense of the rhematic phrase *avail one's*

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for the deductive science." Mr. J. S. Mill, *A System of Logic*, &c., Vol. 2, p. 499 (ed. 1865). See also Vol. 1, pp. 450, 462, 512; Vol. 2, pp. 128, 426, &c.

"The Romans, whom we profess to imitate in their method of educating, wrote and declaimed on all *available* subjects." Mr. W. Johnson, in *Essays on a Liberal Education* (1867), p. 335.

"Such records as are *available* prove that the brain of man has undergone considerable development in the course of generations." Dr. Henry Maudsley, *The Physiology and Pathology of the Mind* (1867), p. 143.

"It is the first principle of economy to use all *available* vital power first, then the inexpensive natural forces, and only at last to have recourse to artificial power." Mr. John Ruskin, *The Queen of the Air* (1869), pp. 144, 145.

"For, indeed, during the last three weeks, the greater part of my *available* leisure has been spent between Cinderella and Jack in the Box." *Id., Fors Clavigera* (1874), p. 54.

"When I instituted the Company by giving the tenth of my *available* property to it, I had, roughly, seventy thousand pounds in money or land, and thirty thousand in pictures and books." *Id., ibid.* (1876), p. 65.

"The success with which he evades these two appellations [spiritualist and materialist] is one of the best *available* tests of a man's capacity for approaching the great problems with that care and positive judgment which are quite as proper to them as to practical affairs or to physical science." Mr. John Morley, *Voltaire* (1872), p. 271.

"Discontented and wearied, I retired to the reading-room, and seized upon the only *available* literature, in the shape of a back number or two of a highly respectable periodical." Mr. Leslie Stephen, *Essays on Freethinking and Plainspeaking* (1873), p. 157. See also pp. 17, 357.

"They narrow the *available* waste land by their appropriations," &c. Sir H. J. S. Maine, *Lectures on the Early History of Institutions* (1875), p. 184. See also p. 176. And see the same author's *Ancient Law*, p. 185 (ed. 1863).

self of, in which, formerly, *of* imported 'by'; the entire phrase meaning 'aid one's self by.' Idioms like *avail one's self of*[1] and *repent one's self of* were adopted from abroad. The Italian and the French languages abound with them. To *serve one's self of*,[2] the French *se servir de*, was used by some of our best authors for considerably more than two centuries.[3] If our predecessors had

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[1] *Prevail one's self of*, meaning 'profit by,' 'take advantage of,' is a favourite locution with Lord Herbert of Cherbury.

"There will be no danger, therefore, to retort this maxime; not, yet, that I approve a facility in dissolving leagues, which should be inviolably kept, especially while the causes remain; but that, they being dissolved, we *may prevail our selves of* the present occasion; not omitting, yet, any circumstance to which, in point of oath and honour, we are obliged." *The Life and Reign*, &c. (*ut supra*), pp. 601, 602. See also pp. 12, 49, 70, 83, 174, 190, 191, 196, 219, 319, 343, 351, 354, 387, 412, 460, 547, 561, 571, 635.

Prevail of has been used in the same sense. "The king left me with her, ordaining her to entertaine me. He could not have done me a greater grace; and, desiring to *prevaile of* it, I said to the princesse," &c. Anon., *Ariana* (1636), p. 201.

[2] Coleridge has a modification of this. "I not merely *subserve myself of* them, but I employ them." *Literary Remains*, Vol. 1, p. 373.

[3] It was in days when less quaintness attached than now attaches to *of* in the sense of 'by,' that the phrase *serve one's self of* was introduced into our language. In *avail one's self of* there is, really, the same quaintness; only we take the expression as a whole, do not stop to analyse it, and so see nothing peculiar in it. The equivalent *help one's self of*, if any one were to venture it, would jar immediately.

Profit one's self by, profit one's self of, and *advantage one's self of*, are not without precedent.

"I am more like to *profit my selfe by* your reports," &c. *Questions of Profitable and Pleasant Concernings* (1594), fol. 28. See also fol. 34.

"As for Sanders affirmation, that he was not desirous to be reconciled to the Roman Church; and that his courtiers (especially

made, from this expression, the adjective *servable*, for 'which one may serve one's self by,' they would have furnished an exact pattern for our *available* as ordinarily employed at present.

Several words which, in neglect of the rigorous rejection exacted by adverse possibilities, have been referred to, by remarkers on *reliable*, as lending it analogical support,[1] and several which,

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those who *had profited themselves of* abbies), did divert him; and that the Bishops rested doubtful what to answer, lest they should be entrapped; and how Winchester did cunningly evade the danger; I leave to his credit." Edward Lord Herbert, *The Life and Reign*, &c. (*ut supra*), p. 632.

"For, as the King did not think it enough that he *had* particularly *advantag'd himself of* the Cardinal's punishment, unless he made some use thereof to the general, so he call'd a Council of the Nobles, to sit in the Star-Chamber, who having sufficiently condemn'd him, he afterwards permitted him to the Parliament, which began November the third, 1529." *Id., ibid.*, p. 293.

[1] In 1865, I saw impregnable justification of *reliable* in *accountable, appealable, demurrable, laughable*, and *unsearchable*. No one, to my knowledge, has exposed the possible want of perspicacity shown in this; and the ground which I therein took, ten years ago, has since been taken by many others.

The preceding list has been increased by several other words. One is *debatable*, defined by "to be debated about," as if we had no verb active *debate*. Another is *habitable*, which means, indeed, "to be dwelt in," but is to be explained through the Latin *habitabilis*, from *habitare*, active as well as neuter: and Chaucer—followed by Henry Earl of Monmouth,—has, through Old French, the verb active *habit*, 'inhabit.' Again, *navigable* has been challenged, by implication, in support of *reliable*. "*Navigabilis*, 'capable of being sailed (in),' which is just as absurd as 'relied (on).'" This is very thoughtless. *Navigabilis* occurs as qualifying 'sea;' and Cicero applies *navigare* to "terram." As to our *navigate*, it is no less active than neuter; and, even if it were neuter only, our barely having Virgil's *navigare æquor* to fall back on would keep our *navigable* from being

without severe circumspection, might be referred to, in defence of it, shall now be enumerated and passed in review.

Accountable. The sense of this term, here adverted to, is not that which it has in expressions like '*accountable*[1] to his master,' or the like, but the sense of 'explicable,' which it familiarly has, if not in the simple word, in the principal element of *unaccountable*, 'inexplicable.' Understood

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an anomaly like *reliable*. Nor more to the purpose than *navigable* is *sperable*. This last word is used by Bacon, but has still earlier authority. "My Lord of Lecester furdereth the Quenes Majesty, with all good reasons, to take on of these great Prynces, wherin, suerly perceaving his own cause not *sperable*, he doth honorably and wisely." Sir William Cecil (1565), in Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 2, p. 297.

[1] For this, *countable* once had more or less vogue.

"Therfore they be *countable* of as many sowyls as dyen in thys default, and are traytors to God in stoppynge of his lawe, the whiche was made in salvacion of the people." Anon., *A Compendious Olde Treatyse*, &c. (about 1450?), in Mr. Arber's edition of *Rede me*, &c., p. 170.

"The Apostles . . . . are not read to have baptized any but such who, by age, were able to be *countable* for their faith." Samuel Hieron, *Works* (ed. 1624, &c.), Vol. 1, p. 289.

"But, especially, I cannot but pittie that pittifull account which men will make when they shall come, at the day of the great Audit, to give in their billes of expence to the Lord Paramount, to whom, for these things, wee must bee *countable*." *Id., ibid.*, Vol. 1, p. 390.

"Oh, how shall I dare to come into the presence of such a sincere and such a religious Judge as is hee to whom I am *countable!*" *Id., ibid.*, Vol. 2, pp. 186, 187.

"Remember here, by David, what it is to be *countable* for bloud." *Id., ibid.*, Vol. 2, p. 315.

Bishop Andrewes (1588), has *count-books* for *account-books*. *XCVI. Sermons* (ed. 1661), p. 689.

either way, however, it may have been based on the substantive, and not on the verb, *account*. *Unaccountable*, in any of its significations, does not appear to be a word which we have possessed very long; and *accountable*, 'capable of being accounted for,'[1] though overpassed by the lexicographers, is not, perhaps, its senior in our language: Shakespeare uses neither. It is because the *accountable* in question belongs, in origin, to an age when words were minted with less heed to prevailing analogies than we now give, in coining new vocables, that one seems authorized to question whether it may not have set out from a substantive; and certain obsolete senses of both *accountable* and *unaccountable*[2] go to show that this attitude of doubt is reasonable.

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[1] "All the seeming inequalities prove . . . . . that its strangest and least *accountable* issues were the results of counsel, and govern'd by an infinitely wise Mind, that shoots its self through all things." Joseph Glanvill, *Seasonable Reflections*, &c. (1676), pp. 173, 174.

"How this superstition should first arise in the Christian Church is very *accountable* from the propensity of the human mind towards inventions of its own in religious matters." Rev. Martin Madan, *Thelyphthora*, Vol. 2 (1780), p. 117.

"But the neglect had not been exclusively on their side: it was reciprocal, easily *accountable* on both sides; and, when accounted for, it is easily to be excused." Southey, *Cowper's Works* (ed. 1835–1837), Vol. 2, p. 98.

[2] *Accountable* has been used as equivalent to 'deserving of regard or respect,' 'reputable,' 'creditable.'

"And, though their general doctrine of matter and motion be exceeding ancient, and very *accountable*," &c. Joseph Glanvill, *Essays*, &c. (1676), IV., p. 32.

Appealable. Alike in its more strict forensic acceptations, and in the sense of it here had in

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"On the other side, he said that the corpuscular philosophy was the eldest and most *accountable* doctrine." *Id., ibid.*, VII., p. 50.

"Plain unaffected righteousness and sincerity is *accountable* in all times, and hath still reputation among the most knowing; but the flanting shews of the Pharisee are despised assoon as they are understood." *Id., Seasonable Reflections*, &c. (1676), pp. 93, 94.

"And so they let him go from an assertion that is most impious and absurd, to another which is tolerably *accountable* and specious." *Id., Sadducismus Triumphatus* (ed. 1727), p. 456.

"I think you are too hard upon them, and believe they may come into their estates by more *accountable* methods., viz., by their industry, by understanding how to make use of all fair advantages, and by the luck of a good acquaintance." Jeremy Collier, *Essays upon Several Moral Subjects*, Part 1, p. 70 (ed. 1703).

"But, for the particular district or tract of earth which, in a vulgar sense, we call our country, however bounded or geographically divided, we can never, at this rate, frame any *accountable* relation to it, nor, consequently, assign any natural or proper affection towards it." Lord Shaftesbury, *Characteristicks*, &c., Vol. 3, p. 147 (ed. 1732).

Whether, in the ensuing passage, the word *accountable* means 'valuable,' or 'for which one must give account,' may, possibly, admit of question.

"Reflect a little upon those years thou hast passed over, those many *accountable* hours which, with such unhappy security, thou hast boasted over." Richard Brathwait, *Essays upon the Five Senses* (1625), p. 104 (in *Archaica*, Vol. 2).

The next quotation exhibits *accountable* as indubitably one with 'of account,' 'important.'

"She is not, sir, of mean birth, nor wants a dowry, if beauty and virtue are *accountable*." Anon., *Ignoramus* (ed. 1736), Act 5.

That *unaccountable*, from meaning 'inexplicable,' should have come to mean 'strange,' is perfectly natural; since that which cannot be solved by reason or observation must operate as a perpetual stimulus to curiosity. Involving the sense of *account*, 'importance,' and that of *account*, 'assignment of justifying causes,' *unaccountable* further acquired the significations of 'inconsiderable,' 'unbecoming,' 'reprehensible.'

view, this word might be ruled out of court by the same objection which lies against *accountable*. As

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"I could give you many examples of this, in the course of my *unaccountable* life." De Foe, *Robinson Crusoe* (1719), Vol. 1, pp. 215, 216 (ed. 1840).

"I am not surprised at your Grace's wondering at our *unaccountable* warmth about Wood's halfpence." Bp. Nicolson (1724), in Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 4, p. 334.

"For want of this common and obvious discerning in those who have the care of youth, we have so many *unaccountable* creatures, every age, whipped up into great scholars, that are for ever near a right understanding, and will never arrive at it." Steele, *The Spectator*, No. 157.

"How *unaccountable*, then, must their behaviour be, who, without any manner of consideration of what the company they have just now entered are upon, give themselves the air of a messenger, and make as distinct relations of the occurrences they last met with, as if they had been dispatched from those they talk to, to be punctually exact in a report of those circumstances." *Id., ibid.*, No. 386.

"We may also, with S. Irenæus, observe, that Jesus, in performing his cures and other miraculous works, did never use . . . . . any such *unaccountable* methods or instruments as magicians, inchanters, diviners, circulatorious jugglers, and such emissaries of the Devil, or self-seeking impostours, are wont to use," &c. Isaac Barrow, *Works* (ed. 1683), Vol. 2, p. 290.

"What can be more *unaccountable* than to solicit against justice, and lend the credit of one's character to an ill business?" Jeremy Collier, *Essays upon Several Moral Subjects*, Part 4, p. 198 (ed. 1725). See also Part 4, p. 58; Part 1, pp. 116, 191 (ed. 1703); and *A Short View*, &c. (1698), p. 179 (ed. 1730).

"There would be no end of enumerating the several imaginary perfections and *unaccountable* artifices by which this tribe of men insnare the minds of the vulgar, and gain crowds of admirers." Addison, *The Tatler*, No. 240.

Whether Sir William Temple, in the following passage, intends, by *unaccountable*, 'incalculable,'—a sense given the word by Wollaston; with which compare Philemon Holland's *inestimable*, 'countless,' in his Translation of Ammianus Marcellinus (1609), p. 125,—I am uncertain.

meaning,—most usually in its negation, *unappealable*,—when it qualifies 'judge,' 'judgment,' or

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"The money would circulate at home among our selves, and would secure and encrease the vast wealth of our trade. But it is *unaccountable*, what treasures it would save this nation, by preventing so many wars or quarrels abroad," &c. *Miscellanea* (ed. 1696), Part 3, p. 55.

Glanvill writes of "a considerable argument of the *unaccountableness* of this theory," &c. *Essays*, &c. (1676), I., p. 14. We are here to understand, it seems, 'strangeness,' passing into 'exorbitance' and 'absurdity.'

Accountableness and *unaccountableness* are wholly omitted by Dr. Johnson; and Archdeacon Todd and Dr. Richardson know only the former.

Account, the verb, has been used for 'count,' 'compute,' and 'take into consideration,' 'take account of.'

> "Sixe hundred M. *accounted* was the nombre
> Of Perciens armed in plate and maile."
> Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 75 v.
>
> "For, whyle that he, by his false workyng,
> In Macedoyne had the governayle,
> Thre hundred M., *accompted* by writynge,
> Went out of France to conquere Italye."
> *Id.*, *ibid.*, fol. 112 r.
>
> "Durynge this werres, and in the same yere,
> Of greate Appollo fyll downe the pyllere
> Of marbyl whyte, large, and of great strength,
> That syxty cubytes *accounte* was the length."
> *Id.*, *ibid.*, fol. 121 r.
>
> "This eight monthes, *accompted* day and night,
> To entre the church thou shalt not com in sight."
> *Id.*, *ibid.*, Book 8, Chapter 17.
>
> "A thousande, CCC., *accompted* was the yere
> Fro Christes byrth, by computacion,
> Whan that he made his lamentacion."
> *Id.*, *ibid.*, Book 9, Chapter 30.

"All the stuffe that was lefte in my handis, at the departer off Mr. Burbanke, by inventari, *accomptyng* desperate detts, doithe not amounte to the summe off me askydde," &c. Dean Richard Pace, to Cardinal Wolsey, in Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 1, p. 172.

"Yet the king out of the same had granted divers great pensions

the like, 'who or which may be appealed from,' it has all but escaped the dictionary-wrights.[1]

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unto divers noblemen, and unto other of his Council; so that I do suppose, all things *accompted*, his [Wolsey's] part was the least." George Cavendish (about 1560), *The Life of Cardinal Wolsey*, &c. (ed. Mr. Singer), Vol. 1, p. 239.

"Those that have seen, at Hampton Court, the rich and exquisite works by herself, for the greater part wrought by her own hand and needle, and also of her ladies, esteem them the most precious furniture that are to be *accounted* amongst the most sumptuous that any prince may be possessed of." George Wyatt, *Some Particulars of the Life of Queen Anne Boleigne* (just before 1600), in Mr. Singer's edition of Cavendish's *Life of Cardinal Wolsey*, &c., Vol. 2, p. 207.

"But, if the tribe of Levi were not *accounted*, at that time, amongst the twelve," &c. Dr. Peter Heylin, *Certamen Epistolare* (1659), p. 296.

See also Edward Lord Herbert, *The Life and Reign*, &c. (*ut supra*), pp. 156, 329, 505.

Another sense which has been given to the verb active *account* is 'set to credit.'

"And, this done, tithes inheritance were *accounted* unto Levi, as the encrease of their owne barnes and wine-presses, though they had none; and so they might eat them in all the places of their travels." James Sempil, *Sacrilege Sacredly Handled* (1619), p. 13.

The use of the verb neuter *account*, instanced below, is peculiar. "By the same eye of faith, by which before he looked through a dead womb, he now looks through a bleeding sword, unto the power of God, *accounting* that he was able to raise him up even from the dead." Rev. Dr. William Spurstowe, *The Wels of Salvation Opened*, &c. (1655), p. 56.

In his *Essays*, &c., III., p. 40, Glanvill has the verb *account*, instead of *account for*. "'A way of *accounting* the solidity of ice," &c. See also Glanvill's *Plus Ultrà* (1668), p. 97.

Lydgate has *recount*, for 'account,' 'consider.'

> "Thy wordes as japes ought wel to be *recompted*."
> *The Bayte*, &c. (*ut supra*), sig. A iv. v.

[1] "That custome being a false, popular, and *appealeable* judge," &c. James Hayward, *The Banish'd Virgin* (1635), p. 83.

"An *unappealeable* sentence of death." *Id.*, *ibid.*, p. 30.

Laughable. We use *laugh at*, equally where contempt, and where amusement combined with surprise, are motive causes to interrupt composure. On the one hand, we thereby 'would make ridiculous'; on the other hand, we thereby 'recognize as diverting.' In the first case, we 'deride,' or 'aim to laugh down'; in the other, we innocuously 'laugh on account of.' *Laugh at*, with this latter signification, is less complex in idea than the *laugh at* which marks the gratification of ill-will. It is to the good-natured *laugh at* only that *laughable* is allied in meaning; for we never intend, by it,

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"He would deliver them as hints for consideration, not as so many *unappealable* decisions from a chair of infallibility." Godwin, *The Enquirer* (1797), p. 91. At p. 224 of the same work, *unappealable* qualifies "propositions."

"Without such an uncontrouled, *unappealable*, jurisdiction, I . . . could not serve." The First Earl of Malmesbury (1803), *Diaries and Correspondence*, Vol. 4, p. 282.

"At length we submitted to a galling yet *unappealable* necessity." Shelley (1812), in *Shelley Memorials*, pp. 44, 45.

Lord Coleridge is reported to have said, that the books of the Bible "are of absolute and *unappealable* authority." *The Pall Mall Gazette*, September 21, 1865, p. 5.

I here pass by the Latinistic *inappellable*, &c. S. T. Coleridge has *inappellable*, in *Confessions of an Inquiring Spirit*, p. 28; and in *Literary Remains*, Vol. 4, p. 437, in which latter work, Vol. 3, p. 25, he has *inappellability*, also. Feltham has *unappellable*, 'not to be appealed from,' qualifying a person, in *Resolves*, &c., p. 304 (ed. 1696).

Archdeacon Todd, copied by Dr. Latham, quotes only Dr. South for *unappealable*, qualifying "judge"; but he defines it vaguely by "not admitting appeal." His American successors do not improve his definition, and strike out his quotation. Dr. Latham prefixes to the Archdeacon's definition, "incapable of being appealed against"; words which fit "judge" rather awkwardly, at best.

'which deserves derision.' Still, the position that *laughable* is a derivative of *laugh at*, 'laugh on account of, from impersonal mirth,' rather than from the substantive *laugh*, might be objected to. The remark may be added, that our not having given the adjective *laughable* the twofold sense of the substantive *laugh* and of the verb *laugh at*, is, from a moral point of view, rather a credit to human nature.

Unrepliable. Myles Davies writes of "the *unrepliable* Ab. Tenison's Tract of Idolatry."[1] The very unusual word here instanced must have set out from a verb neuter, if not from a substantive.

Unsearchable. We *search*[2] 'the Scriptures,' when we 'explore' or 'examine' them; we *search out* 'a passage of Scripture,' when we 'find by seeking for' it. *Unsearchable*, as twice used in the New Testament, renders Greek terms[3] signi-

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[1] *Athenæ Britannicæ*, Part 2 (1716), To the Reader, p. xli. In Part I. (1715), Preface, p. 34, Davies writes of "topicks that have been answer'd *unrepliably* innumerable times."

[2] *Search*, the verb active, meaning 'search for,' is not wholly unknown.

"Rollo, beinge a Dane, ... arrived in Englond with noe small rowte of lustie yownge menne which *serched* new habitations, mindinge to joyne in aide with his contriemenn," &c. Anon. (*temp.* Hen. VIII.), Translation of Polydore Vergil's *Historia Anglica*, p. 208 (Camden Society, 1846).

"And . . . . . it [desire of knowledge] . . . . . can not rest from *searching* more knowledge, as long as it spyeth any spot of ignorance." Dr. Roberte Recorde, *The Castle of Knowledge* (1556), p. 1.

[3] Ἀνεξιχνίαστος and ἀνεξερεύνητος.

fying 'not to be traced or searched out'; and we always intend, by the word, 'inscrutable,' 'uninvestigable,' which we never substitute for 'not to be searched.'[1] Unless it be from the substantive *search*, *unsearchable* must be from *search out*, not from the verb unaccompanied by the preposition.

Walkable.[2] *Walk*, besides being a neuter verb, is a causal; but, in spite of the lexicographers, I question its claim,—as I question that of *run*, or *sail*, &c., used unmetaphorically to denote mere motion,—to be considered as an active. The

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[1] Here are some of Dr. Johnson's definitions. *Search*, "explore." *Explore*, "search into." *Scrutinize*, "search," "examine." *Unsearchable*, "inscrutable, not to be explored." *Inscrutable*, "unsearchable, not to be traced out by inquiry or study." *Search*, *search into*, *examine*, and *trace out*, &c., are, therefore, the same, according to the lexicographer.

This, however, is, comparatively, the merest of trifles.

"Are you in search of a short and infallible recipe to write sheer nonsense? I will present you with one in an instant. 'The rigour of interpretative lexicography,' says Johnson, 'requires that the explanation and the word explained should be reciprocal.' Obey this rule, in your use of his *Dictionary*, and your success is ensured. I will give you an instance,—that stumbling-block to all keen metaphysicians, the word *cause*.

"'A cause is that which produces or effects anything.'

"To *effect* is 'to produce as a cause.'

"To *produce* is 'to cause.'

"Substituting the explanations for the words explained,

"'A *cause* is that which *causes*, or *causes* as a *cause*, anything.'

"*Joy to great Chaos!* Do you wish for any further proofs of the value of my nostrum?" Dr. Charles Richardson, *Illustrations of English Philology* (ed. 1815), p. 15.

[2] "Your now *walkable* roads." Swift, *Works* (ed. Sir Walter Scott, 1824), Vol. 18, p. 447. "A more *walkable* country." Cowper, *Works* (ed. Southey, 1835–1837), Vol. 6, p. 13. "A *walkable* distance." Southey, *Selections from the Letters*, &c., Vol. 1, p. 81.

places which we idiomatically *walk on*, or *walk over*, or *walk through*, are much more numerous than those which we simply *walk*, without the aid of a preposition; and it may, therefore, be contended, that those which we *walk* without such aid are *walked* elliptically. We may *walk* the 'streets,' or a 'deck,' or a 'rope,' or a 'plank'; and poets *walk* 'the world,' 'the water,' and pretty much whatever else they please. But we do not *walk* a 'city,' a 'field,' a 'garden,' a 'floor.' When we say 'to *walk* the streets,' there is something understood, quite as much as in the phrases '*fleeing* poverty' and '*swimming* a match.'[1] *Walkable*, however, as it is not proveably from *walk over*, but may have been grounded on the substantive *walk*, cannot irrecusably be drawn into a precedent as strengthening the cause of *reliable*.[2]

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[1] See, further, my concluding remarks on *commence*, 'begin to be,' &c., in *Recent Exemplifications of False Philology*.

[2] I see it stated that *unrepentable*, used by Pollok, has been brought forward as sustaining *reliable*. But *unrepentable* is just as regular as *undiscoverable*.

For *irrepenitable*, used by William Prynne, see the extract from his *Histriomastix*, at the foot of p. 133, *infra*.

The verb *repent*, reflexive, and also active, has long been in our language.

"I wolle me *repente*." Poem *On the Deposition of Richard II.* (1399 ?), in *Political Poems and Songs*, &c. (1859), Vol. 1, p. 391.

"The seid Wharles told my mayster, ... that he *repented* hym that he payd you any peny, till he had be distreyned." John Gloys (1451), in *The Paston Letters*, Vol. 1, p. 193 (ed. 1872-1875).

"And Syr Tristram may knowe hit, ye wille *repente* hit." "Whanne the kynge herd this, he *repentyd* hit moche." "He

The nine words next below named and remarked on differ from *reliable*, based on *rely on*, in being based, each, on a verb active, and not on a concretion having the virtue of such a verb.[1] Besides

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. . . sore *repented* hym." Sir Thomas Malory, *La Mort Darthur* (1469), Vol. 2, pp. 125, 204, 260 (ed. Southey).

"Sythins yt was my fortune to be oon of this Cownsell, which I have *repentid* a thousand tymys," &c. Dr. William Knight (1512), in Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 1, p. 199.

"A servaunte of Mr. Payges, wiche came from thense this daye, sayethe that he nowe *repentithe* his words, sayenge that he spake them afore he herde of the Kyngs commawndement." Abp. Edward Lee (1535), *ibid.*, Third Series (1846), Vol. 2, p. 343.

> "Nowe I *repent*, therefore, my necligence to God,
> Who hathe me corrected with his dyvyn rod."
> George Cavendish (1558), in Mr. Singer's edition of *The Life of Cardinal Wolsey*, &c., Vol. 2, p. 69.

Other instances occur in the same volume, pp. 66, 68, 109, 128.

Add Bishop Bale (1544), *Select Works* (1849), p. 180.

The use of *repent*, exemplified below, is somewhat peculiar.

"There was never thing that *repented* me more, that ever I did, than doth the remembrance," &c. George Cavendish (about 1560), *The Life of Cardinal Wolsey*, &c. (*ut supra*), Vol. 1, p. 200.

[1] Philemon Holland has: "Now, the Emperour, when he understood this, falling into an *irreclamable* fit of anger and wrath, reposed all the assurance and confidence hee had of establishing his owne securitie, in making him away." Translation of Ammianus Marcellinus (1609), p. 26. A "fit" being a thing which one cannot *reclaim*, in any accepted sense of the term, it may seem as if the Emperor's were intended to be described as such that he was 'not reclaimable' or 'not to be recovered' from it. But Holland undoubtedly understood the original of his "irreclamable," *irrevocabilis*, that is to say, 'irrepressible;' and we must assume, that, like Spenser and others, he attached to *reclaim*, the base of his adjective, one of the meanings of *revocare*, 'check,' 'restrain,' or something similar.

"Therefore, to the intent we might *reclayme* suche corrupcions of our old Adam, the Apostles did ordein the faste of Lente, as

this, they, for the most part, simply extend the application of the metaphor by which we speak of *pardoning* or of *punishing* an 'offence,' and of an 'offence' as *pardonable* or *punishable*.[1]

Hierome, in a epistle to Mercella, doeth plainly declare." Thomas Langley, Abridged Translation of Polydore Vergil's *De Inventoribis Rerum* (1546), fol. 116 (ed. 1551).

"Your errour, in time *reclaimed*, will be veniall," &c. Sir Edward Hoby, *A Letter*, &c. (1609), p. 111.

"Therefore, at last I hope such impure minds will amend their impure errors, and at last *reclaime* their ignorant blasphemy." Thomas Wright, *The Passions of the Minde*, &c. (ed. 1620), p. 236.

See also Dr. Johnson, as quoted at the foot of p. 145, *infra*.

Sir Thomas Browne, and Norris of Bemerton, as quoted by Archdeacon Todd, under *irreclaimable*, may be here referred to, also.

This word, as used by Holland and by these writers, turns out, on scrutiny, to have no place among the expressions about to be dealt with.

Nor may we group with them *irrevocable*, as used in the ensuing extract, where it is not intended that the "gate," or 'course,' of the person spoken of was one 'from which she was not to be called back': it was 'not to be hindered.'

"Presently, taking her *irrevocable* gate, in a gadding mount, she flew a foule flight, in windings, twindings, and girdings over all," &c. William Watson, *A Decacordon*, &c. (ed. 1602), p. 335.

And here it is not irrelevant to instance a use of *restore*, which, if not rare, at least is left unillustrated by the Dictionaries.

> "Of false ydols make abjuracion;
> To similachres do no worshyppyng:
> Make thy resort to Christes passion,
> Whiche may, by mercy, redresse thyne erryng,
> And, by his grace, repare thy fallyng.
> So thou obey his vertuous disciplyne,
> Trust that he *shall restore thy ruyne*."
>
> Lydgate, *The Tragedies*, &c., fol. 63 r. (John Wayland's undated edition).

For *restore*, governing "harms," see the second extract from Lydgate, for *irrecuperable*, at the foot of p. 130, *infra*.

[1] The Rev. George Vernon goes so far as to govern "offence" and "controversy" by the verb *sentence*. Preface to *De Jure Paritatis Episcoporum*, in Heylin's *Historical and Miscellaneous Tracts* (1681).

Damnable. As a qualifier, this adjective[1] very

Equally strange is the expression noted below. "This while, our King, being confident, that, either by the Popes good permission, or his proper authority, he should be able to justifie *a cause* which so many Universities *had sentenc'd* on his side, proceeds to the coronation of his new Queen, which, also, was perform'd with much solemnity." Edward Lord Herbert, *The Life and Reign of King Henry the Eighth*, p. 386 (ed. 1683).

Approve, blame, condemn, praise, reward, and many other words, as applied to things, are no longer felt to be figurative.

Damnable, and some of the words assbciated with it, as qualificative of impersonal substantives, admit of another explanation than that given above. They may be taken in an active sense, as tantamount to 'damning,' 'entailing damnation,' 'excommunicating,' &c., figuratively. In *II. Peter*, 2, 1, "*damnable* heresies" renders αἱρέσεις ἀπωλείας, and ἀπωλείας means 'of destruction,' 'destructive,' 'damning.'

[1] I here have in view the ecclesiastical use of the term, according to which, in English, and also in French, by a figure, things, most generally, are, alone, *damnable.* Only a person, however, can, literally, suffer *damnation*, or be liable to it, be *damnable;* and, consequently, the adjective, as referable to a thing, means 'for which one deserves to be damned,' or the like.

> "And so I do perceyve as by mine owne judgement,
> If man with his money would be so reasonable
> To use it in vertue, and with a good entent,
> The usage therof shuld never be *dampnable.*"
> Lydgate, *The Bayte and Snare of Fortune*, sig. B 3 v.
> (John Wayland's undated edition).

> "For, suerly, ryches is nought but vanyte,
> Rulyd by chaunce, uncertayne, and unstable,
> And to the haver oftentyme *damnable.*"
> Alexander Barclay, *The Shyp of Folys* (ed. 1509) fol. 172;
> or Vol. 2, p. 106, in Mr. Jamieson's edition.

Other similar passages might be quoted from *The Shyp of Folys*, and also from Barclay's *Mirrour of Good Maners* and Translation of Sallust.

> "God graunt the grace nowe to begynne
> Of thy *dampnable* dedes to be penitent,
> Brennynge Goddis worde, the Wholy Testament."
> William Roy and Jerome Barlowe, *Rede me and be nott wrothe* (1528), p. 116 (Mr. Arber's edition).

often has reference other than directly personal.

"For he that hopeth that by fayth alone he shall be saved, wythout eny good workys, as Lutheranys do byleve in dede, he hath an evyl hope and a *dampnable*." Sir Thomas More, *A Dyaloge*, &c. (ed. 1529), fol. 110 r.

"I have received thy letter, and therby perceive thy *damnable* intentes and thy cruell malices." Lord Berners, *The Golden Boke*, &c. (1534), sig. M m v. (ed. 1546).

"He regardeth not, but walketh a *damnable* trade."
Bishop Bale, *The Chefe Promyses of God*, &c. (1538), Act 2.

"This false judge . . . . . alloweth such as, for hatred, or any other *dampnable* occasion, speake evill against him." *Pasquine in a Traunce* (ed. 1566), fol. 71.

"Wherupon, being dead to his first life, which was most happie and innocent, through his offence and perversnes of his sin, he began, from that time forward, to live a mortall life, so that his bodie and soule became subject to infinite miseries and *damnable* infirmities, which drawe upon them the condemnation of eternall death." *The French Academie*, Part I. (1586), p. 16 (ed. 1589).

"Finally, he it is that hath . . . . driven men, women, and children from . . . . sincere worshipping to *damnable* superstition." Anthonie Marten, *An Exhortation*, &c. (1588), fol. B 1 v.

"They may see what a daungerous, desperate, and *damnable* race they runne," &c. William Watson, *A Decacordon*, &c. (ed 1602), p. 63. See also pp. 122, 150, 182.

"He knew most certainly, how, by eating, into what a *damnable* estate he cast himselfe and all his posteritie," &c. Thomas Wright, *The Passions of the Minde in Generall* (ed. 1620), p. 348.

"The mercy of God, if it be rightly applyed, there is nothing more comfortable; if it be abused, as an occasion to the flesh, there is nothing more *damnable*." Samuel Hieron, *Works* (ed. 1624, &c.), Vol. 1, p. 185.

"Again, the state of damnation signifies, likewise, two things; either the purpose of God's reprobation, or else the habit of *damnable* qualities in the sinful man." John Hales, *Golden Remains*, &c. (ed. 1673), Part 1, pp. 101, 101.

"And I suspect, in case the tables were turned, and we had a king endeavouring to take downe the bishops, to take away pluralities, non-residents, &c., and a parliament seeking to maintain

Excommunicable. The Rev. John Keble writes: "What offences are *excommunicable*,"[1] &c.

Indictable.[2] This term, originally applied to a 'person' only, is now applied to an 'offence,' as well. Yet we do not speak of *excommunicating* an 'offence,' or of *indicting* it.[3] *Excommunicable* and

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them, the world would hear another divinity from many of them who now crie out that all our defence is *damnable*." Rev. Stephen Marshall, *A Copy of a Letter*, &c. (1643), p. 12.

'Consisting in damnation.' was an old sense of *damnable*.

> "On the other partie, it dredeth a payne *damnable*."
> Alexander Barclay, *The Mirrour of Good Maners* (ed. 1570), sig. E 1 r.

> "To the soules departed it is not profitable;
> For whye thos that are in case *dampnable*
> No assistence of prayour can attayne."
> Anon., *A Proper Dyalogc*, &c. (about 1529?), in Mr. Arber's edition of *Rede me*, &c., p. 137.

Bishop Bale describes Christ as

> "Subject to the lawe, for man which is unpure;
> From deathe *dampnable* hys pardone to procure."
> *Comœdia de Christi Baptismo* (1538), in *The Harleian Miscellany* (ed. Oldys and Park), Vol. 1, p. 111.

From a verb cognate to *damn*, I find *damnifiable*, and used, like *damnable*, in an active sense.

"First, as we have insinuated before, God and nature gave men and beasts these natural instincts or inclinations, to provide for themselves all those things that are profitable, and to avoid all things which are *damnifiable*." Thomas Wright, *The Passions of the Minde in Generall* (ed. 1620), p. 21.

[1] *Hooker's Works* (ed. 1845), Vol. 1, Preface, p. xxviii.

[2] As to be classed with *indictable*, I should have entered *bailable*, in its application to 'offence,' but that it may have been based on the substantive *bail*.

[3] Of *indictable*, Dr. Webster gives two definitions, distinguished by numerals: "That may be indicted," and "subject to be presented by a grand jury, subject to indictment." In lieu of this, his Editors, banishing the numerals, put: "Capable of being, or liable

indictable, as here contemplated, signify 'for which one may be excommunicated' and 'for which one may be indicted.'

Inextricable. When it qualifies 'labyrinth,' or the like[1], this word, with reference either to *extricate* or to *extricare*, means, much like Virgil's *inextricabilis*,[2]—the lexicographers to the contrary notwithstanding,—'from which one cannot be extricated.'

Irrecoverable. The verb active *recover*,[3] except

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to be, indicted; subject to indictment; as 'an *indictable* offender or offense.'" Who would not infer, from this, that they allow the phrase '*indict* an offence'?

Their account of the verb active *blush* is this. "To make red; to express by blushing. 'I'll *blush* you thanks.' *Shak.*" Here, again, two definitions are run into one; and, further, the first of them is unsupported by any quotation.

Indeed, there is scarcely a page of their work but is blemished with grave errors.

[1] "He casteth the poore man into an *inextricable labyrinth*." Thomas Wright, *The Passions of the Minde in Gencrall* (ed. 1620), p. 123.

"Without it, we can only conjecture in the dark, and entangle ourselves in an *inextricable labyrinth*." Dr. Johnson, *Debates in Parliament*, Vol. 1, p. 134 (ed. 1787).

Prynne writes of *inextricable difficulties*, in the Epistle Dedicatory to *The Soveraigne Power*, &c. (1643).

"Involved in *inextricable ruin*." Rev. Martin Madan, *Thelyphthora*, Vol. 2 (1780), p. 172.

As Dr. Richardson shows, Milton uses *inextricable* to qualify "fate"; and Pope, to qualify "woes."

[2] *Inextricabilis* is referred to in a note further on.

[3] At various times, at least from the fourteenth century to the seventeenth, *recover* had the senses of 'get,' 'gain,' 'acquire,' 'obtain,' 'secure,' 'achieve,' 'reach,' 'return to.'

"This love is not for to *recovere* ony worship, but alle dishonour

to mean 'regain,' 'make up for,' and 'receive as

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and shame." *The Book of the Knight of La Tour-Landry* (ab. 1372?), p. 179 (ed. 1868). See also *Merlin* (1450–1460?), pp. 142, 156, 223, 286, 328, 334 (*bis*), 449, 459, 479 (ed. 1865, &c.).

"Whan Pounce wolde have *recovered* another stroke, the kynge spored his horse in to the stour," &c. *Merlin* (*ut supra*), p. 391. Here, and also at p. 342, *recover* means 'fetch,' 'deal.'

"Lyke two bulles, they lasshed to gyders with grete strokes and foynes; but ever Syr Launcelot *recoverd* ground upon hym; and Sire Plenorius traced to have gone aboute hym." Sir Thomas Malory, *La Mort Darthur* (1469), Vol. 1, p. 324 (ed. Southey).

> "Who by ravyne riches wyl *recure*,
> God wyl nat suffre him longe to endure."
> Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 78 v.

> "Writyng caused poetes to *recure*
> A name eternal, the laurer when they wan,
> In adamant grave, perpetually to endure:
> Recorde I take of Vyrgyll Mantuan."
> *Id., ibid.*, fol. 92 v.

For similar passages, see fol. 31 v., 32 v., 34 r., 57 r., 74 r., 80 v.

Recure, which Lydgate uses for 'regain,' &c., I dwell on a little further forward.

"Decroy was wounded, and his horse slaine under him; but he had the good fortune to *recover* another." Henry Earl of Monmouth, Translation of Biondi (1641–1646), Books 4–5, p. 102.

"I sweare to you, that all the Romaine capiteignes have not left so many enemies dead by sweard, as they have *recovered* yl willers, the daie of their triumphes." Lord Berners, *The Golden Boke*, &c. (1534), sig. P 3 r. (ed. 1546).

"I leve the vices that they *recover*, and the vertues that they lese," &c. *Id., ibid.*, sig. A a 2 v.

"Ill thynges *recover* a name, not for the common worke that we see, but for the secrete intencion with the whyche we worke." *Id., Ibid.*, sig. N n 2 v.

"Divers gentilmen, whyche knowe thre or fowre of them, sayde that ye had clerlye *recoverde* the moste estemyd pieces that where [*sic*] in Italye, and singulerly praysed the courser whyche the Seigneour Fabricie sent to your Grace." Sir Richard Wingfield (1520), in Sir Henry Ellis's *Original Letters*, &c., First Series (ed. 1825), Vol. 1, pp. 168, 169.

amends,' not being now of everyday occurrence, *irre-*

This is extracted from a letter to Henry VIII., on the purchase of some horses.

> "And Marius full proudly tho began
> To entre a place beside of a woman,
> Founde an asse there, of aventure,
> Upon whose backe the see he gan *recure*."
> Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 140 r.

> "Her venym, hid under a coverte cloude,
> Al at ones, her purpose to *recure*,
> By sodaine malice she gan, that day, dyscure."
> *Id.*, *ibid.*, fol. 48 r.

A similar instance occurs in fol. 134 r.

"But almightie Godd, the verie juste revenger of such villanie, semed not to bee farre absente; for, at such time as hee pursewed her, avoyding his temptacion and trecherie, as sone as she hadde *recovered* the towne, the gate was shutte againste himme, and the sighte of his ieys in the same moment taken from him." Anon. (*temp.* Hen. VIII.), Translation of Polydore Vergil's *Historia Anglica*, pp. 183, 184 (Camden Society, 1846).

> "So ceas'd the storm, and calmed all the sea;
> And we, by strength of oars, *recover'd* shore."
> Robert Greene, *Dramatic Works*, &c. (ed. 1831), Vol. 1, p. 107.

"These bandits, or men-slayers, will come into any free towne, in the night, when they please; and, *recovering* either a church or hospitall, they stay there as they list," &c. William Lithgow, *The Totall Discourse*, &c. (1632), p. 352.

"If any succour had come, the towne had run danger of being *recovered* by that place," &c. Henry Earl of Monmouth, Translation of Biondi (1641-1646), Books 4-5, p. 114.

"Nor did it [the cloud] give us a false alarm; for, by that time we could *recover* the next shelter, the showr we fled from began to fall violently enough upon the trees we were retir'd to." Hon. Robert Boyle, *Occasional Reflections upon Several Subjects* (ed. 1669), pp. 317, 318.

"Except he could *recover* one of the Cities of Refuge, he was to die; and, having *recovered* a City of Refuge, if, before the death of the high-priest, he were taken without the walls of the city, he was to die." John Hales, *Golden Remains*, &c. (ed. 1673), Part 1, p. 76.

"We . . . toke our ship at Saincte Sebastian. Aftyr, we continued oon the seeys vj. daiyes, in grete tempest, so that, with grete

coverable,[1] in many of its old uses, as where it quali-

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and long tribulacion, we *recovred* the saide porte of Saincte Sebastian," &c. "Syr, aftyr the cownsell at Renterie, William Kingstoon and I returned unto the seeys; and likewise, as we were before, bi torment of the seeys, we were compelled to *recovre* a havyn." Dr. William Knight (1512), in Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 1, pp. 195, 197.

"Himself, with contynuall flight, *recoveryd* Scotland; others otherwher, by lyke meane, savyd themselfs." Anon., Translation of Polydore Vergil (*ut supra*), p. 114 (Camden Society, 1844).

See also *The Times Whistle*, by Bp. Richard Corbet (?), p. 100 (ed. 1871); and *The Comical History of Francion* (1655), Books 1–3, p. 16.

With reference to the above, note the use of *recovery* in the following passages.

"But, least he might be found altogether unready, he commandyd noble men and gentlemen dwellynge about the sea coste, and chiefly the Walshe men, to kepe watche by course, after ther country maner, to thintent that his adversaryes showld not have ready *recovery* of the shore, and coome a land." Anon., Translation of Polydore Vergil (*ut supra*), p. 213 (Camden Society, 1844).

> "To ease thy sicknes speedily,
> Yer helpe be past *recovery*."
> Tusser, *Five Hundreth Pointes of Good Husbandrie*, &c. (ed. 1573), Ch. 9, st. 36.

[1] Like *irrecoverable*, *recoverable* occurs in Shakespeare but once, namely, in *Timon of Athens*, Act 3, Scene 4:

> "You must consider, that a prodigal course
> Is like the sun's,
> But not, like his, *recoverable*."

Here there is a play on the word *recoverable*; it being used in two senses. "A prodigal course,"—unintermitted, like the course of the sun,—is "not . . *recoverable*," that is to say, 'cannot be recovered from'; but the sun's course is *recoverable*, 'renewable.'

Except to mean 'capable of being regained,' &c., *recoverable* is not so common as *irrecoverable*.

"Whether the sicknesse or disease be curable and *recoverable*, yea, or no?" John Gaule, Πῦς-μαντία (1652), p. 240.

"'T is not the nature of a Court (such as Courts generally are) to improve, but rather corrupt, a taste. And what is, in the begin

fies 'apostasy,' 'blow,' 'confusion,' 'darkness,'

ning, set wrong by their example, is hardly ever afterwards *recoverable*, in the genius of a nation." Lord Shaftesbury (1713), *Characteristicks*, &c., Vol. 3, p. 404 (ed. 1732).

"If I am *recoverable*, why am I thus?" Cowper (1784), *Works* (ed. Southey, 1835–1837), Vol. 3, p. 332.

"Has the name escaped me? No matter. Perhaps he is dead. If living, he would smile at a *recoverable* lapse; as easily as we did." Landor, *Works*, Vol. 2, p. 249.

From the classical *recuperare* the French formed *récuperable*, which we borrowed, long ago, as *recuperable*, 'recoverable,' 'to be regained.' Chaucer has the word in this sense. And so has Lydgate:

> "And hard it is to ravysshe a treasour
> Which, of nature, is not *recuperable*."
> *The Tragedies*, &c. (*ut supra*), fol. 71 v.

See, further, Sir Thomas Elyot, in *The Governour* (1531), fol. 43 (ed. 1546). *Recuperable* occurs there in a translation of a passage from Ovid; and this bit of translation I find quoted, but not avowedly as a quotation, by William Webbe, in 1586. See *Ancient Critical Essays* (1811), Vol. 2, p. 45.

Irrecuperable, also, has been used, but, in two of the passages about to be quoted, in a sense involving a deflexion from the import of its speculative vernacular base, *recuperate*.

> "And thus his beastes he hath ayen recured,
> That sempte afore *inrecuperable*."
> Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 27 v.

Here the word means 'irrecoverable,' as is manifest from the context. Below, it signifies 'incurable.'

> "The sorow of Cresus, tho it were intollerable,
> And at his hert the grevaunce sate so sore,
> Syth that his dole was *irrecuperable*,
> And meane was none his harmes to restore,
> Bochas writeth of his wo no more."
> Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 58 r.

"The premisses consydered, O what cause of reproche shall the decaye of archers be to us nowe livyng; ye, what *irrecuperable* damage, eyther to us or theym, in whose tyme nede of semblable defence shal happen," &c. Sir Thomas Elyot, *The Governour* (1531), fol. 83 (ed. 1546).

Mr. Halliwell refers to Edward Hall, the historian, for *irrecuperable*, in the sense of 'irrecoverable.'

'desolation,' 'error,' 'hazard,' 'inactivity,' 'mischief,' 'oppression,' 'perdition,' 'sin,' 'state,' 'subjection,' 'superstition,' &c.,[1] appears, at first sight,

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"*Irrecuperablye* decayed and undone." John Shepey, Abbot of Faversham (1536), in *Letters Relative to the Suppression of the Monasteries* (1843), p. 106.

Recuperate I have called a speculative vernacular base. My reason is, that this verb is not, I believe, of noticeable occurrence in our literature; and its popularity in the United States, where, probably, it was introduced by French influence, seems to be of recent origin. It is met with, however, in Dekker, Chettle, and Haughton's *Patient Grissil* (1603), p. 42 (ed. 1841); and both *recuperable* and *irrecuperable* are found in Levins's *Manipulus Vocabulorum* (1570). In factitious Latin, *recuperare* is found as a neuter, for 'convalesce,' one of the senses freely given to *recuperate* in America.

[1] "The more common gifts of inlightning and taste of godlinesse, when they are withdrawne, are accompanied with a kind of *irrecoverable* apostasie." Samuel Hieron, *Works* (ed. 1624, &c.), Vol. 2, p. 252.

"The *irrecoverable* apostasie of simple souls from their Saviour, by this wicked stratagem." Henry More, *Mystery of Godliness* (ed. 1660), p. 247 (in the contents of a Chapter).

> "But now a mortall,
> An *unrecoverable*, blow is taken;
> And it must bleed to death."
> Dekker (1607), *Dramatic Works* (ed. 1873), Vol. 2, p. 195.

"O my God, how slipperie a way, to how *irrecoverable* a bottome, is murmuring!" Dr. Donne, *Devotions*, &c. (ed. 1624), p. 568.

"Alas! if the hand of God did not sustaine us, our adversarie, the Devill, who goeth about seeking whom he may devoure, would, even at once, bring us to an *irrecoverable* confusion, and quickly should wee bee plunged even into the most grosse and hatefull enormities." Samuel Hieron, *Works* (ed. 1624, &c.), Vol. 2, p. 270.

"Let me see, that, of my selfe, I should fall into *irrecoverable* darknesse," &c. Dr. Donne, *Devotions*, &c. (ed. 1624), p. 345.

"The Medes . brought her to a finall and *unrecoverable* desolation," &c. Beard, *The Theatre of Gods Judgements* (ed. 1612), p. 533.

"Againe, if I behold a man travelling downe a hill, at the foot

to afford a parallel to *reliable*. Take, for in-

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whereof there is an *unrecoverable* downefall," &c. Samuel Hieron, *Works* (ed. 1624, &c.), Vol. 1, p. 315.

In Vol. 1, p. 19, is "*irrecoverable* downefall, *i.e.*, 'abyss,' as the word means in pp. 161, 720, also. Philemon Holland, in his Translation of Ammianus Marcellinus (1609), p. 210, defines, by "downfall," *cataract*, at that time a strange word in our language, it seems. But he uses *downfall* for 'precipice,' in his *Cyrupædia* (1632), p. 192. *Precipice*, in *Ariana* (1636), p. 163, means 'abyss'; and so with Henry Earl of Monmouth, in his Translation of Senault (1649), pp. 341, 386 (ed. 1671). Like Thomas Fuller,—in his *Good Thoughts*, &c., p. 358 (ed. 1830),—the last-named writer has *precipice* for 'precipitation,' also, in his Translation of Biondi (1641–1646), Books 6–9, p. 199; and so has Lord Herbert, in *The Life*, &c. (*ut supra*), p. 284, or, rather, for 'headlong ruin.' Sir Nathanael Brent (*ut supra*), p. 421, uses it, by a similar Italianism, for 'calamity.'

"I abound, C. Fathers, with examples more than enough, of kings and people who, by giving way to the blind impulse of mercy or cruelty, have committed fatal and *irrecoverable* errors." Bishop Warburton (1724), *Tracts by Warburton*, &c., p. 1.

"The present troubles of the parties protected having run themselves into further and almost *irrecoverable* hazard," &c. Earl of Strafford (1628), in *Ephemeris Parliamentaria* (ed. 1654), p. 205.

"The soul might then at length fall into an *irrecoverable* recess and inactivity," Joseph Glanvill, *Lux Orientalis* (ed. 1682), p. 111.

"With Typhon's blasphemy, go on, therefore, in your courses, till you precipitate yourself into more *irrecoverable* mischief than Curtius did by leaping into the gaping cave." Anon, *Sir Walter Rawleigh's Ghost* (1622), in J. Morgan's *Phœnix Britannicus* (1732), Vol. 1, p. 315.

"Nor, we may hope, would any Church patiently comport with the *irrecoverable* oppression of all its rights and liberties by a peremptory establishment of Papal omnipotency." Isaac Barrow, *A Treatise of the Pope's Supremacy* (ed. 1683), p. 18.

"There it is as the cork to the net, to keep it floating in a sea of difficulties, when, every moment, we look for nothing else but a dismal and *irrecoverable* perishing amidst those many rolling waves and billows that passe over us." Rev. Dr. William Spurstowe, *The Wels of Salvation Opened* (1655), p. 83.

stance, "*irrecoverable* apostasy," or "*irrecover-*

"And who, then, would ingage his soule upon such *irrecoverable*, irrepenitable, sins as these?" William Prynne, *Histriomastix* (1633), p. 380. "*Irrecoverable* perdition." *Id., ibid.*, p. 545.

"In this [voice] I may heare thee say that I am dead, in an irremediable, in an *irrecoverable*, state, for bodily health." Dr. Donne, *Devotions*, &c. (ed. 1624), p. 437.

"I grieve to hear of poor Mrs. Boscawen's melancholy state of mind; yet, I hope, it is not *irrecoverable*." Miss Carter, *Letters to Mrs. Montagu* (ed. 1817), Vol. 2, p. 55.

"Satan, ... being . . . . . thrown headlong into hell, and so to abide to all eternitie, in an *unrecoverable* cursed estate of damnation." John Vicars, *God in the Mount* (ed. 1641), pp. 1, 2.

"By sitting at God's right hand, he keepeth them down in *irrecoverable* subjection under his feet, so that none of them can make any successfull insurrection against him." Isaac Barrow, *Works* (ed. 1683), Vol. 2, p. 438.

"And what remains, then, but that we should run into as dangerous and deadly apostasy as our lamentable neighbours, the papists, who, by this very snare and pitfall of imitating the ceremonial law, fell into that *irrecoverable* superstition as must needs make void the covenant of salvation to them that persist in this blindness." Milton, *Prose Works* (Bohn's ed.), Vol. 2, p. 452.

Agreeable to the sense of *irrecoverable* and *unrecoverable*, thus exemplified, is that of *irrecoverableness*, as sometimes found.

"Afterwards is set downe both the easinesse and the *irrecoverablenesse* of their destruction." Samuel Hieron, *Works* (ed. 1624, &c.), Vol. 1, p. 110.

For a similar use of the word, in application to "fall," see Archdeacon Todd's quotation from Archdeacon Arnway.

Abundant instances of *irrecoverable* or *unrecoverable*, in qualification of 'consumption,' 'disease,' 'distemper,' 'malady,' 'sickness,' &c., might be adduced. For figurative applications of the word, as standing for 'incurable,' 'irremediable,' a few references are here added to the quotations already transcribed. *Corruptions.* Myles Davies, *Athenæ Britannicæ*, Part 3 (1716), p. 74. *Damage.* Thomas Gainsford (1618), in *The Harleian Miscellany* (ed. Oldys and Park), Vol. 6, p. 579: Myles Davies, *Athenæ Britannicæ*, Part 2 (1716), p. 152. *Danger.* George Chapman, *Byrons Tragedie* (1608), Act 4. *Destruction.* Samuel Hieron, *Works* (ed. 1624,

able blow." The sense is, to be sure, adequately conveyed by 'apostasy which cannot be recovered from,' 'blow which cannot be recovered from'; but the true explanation of the adjective is reached, I think, by reference to the verb active *recover*,[1]

&c.), Vol. 1, pp. 110, 443: Dr. Donne, *Devotions*, &c. (ed. 1624), p. 499. *Foil.* Samuel Hieron, *Works* (*ut supra*), Vol. 1, p. 446. *Hurt.* John Taylor, *Works* (ed. 1630), Vol. 2, p. 242. *Overthrow.* Samuel Hieron, *Works* (*ut supra*), Vol. 1, p. 443. *Ruin.* Samuel Hieron, *Works* (*ut supra*), Vol. 1, p. 444: Rev. Stephen Marshall, *A Copy of a Letter*, &c. (1643), p. 26: Lord Clarendon, *A Brief View and Survey of 'The . . . Leviathan'* (1676), p. 194: Lord Shaftesbury, *Characteristicks*, &c., Vol. 2, p. 135 (ed. 1732): De Foe, *Colonel Jack* (ed. 1840), p. 279; *The Political History of the Devil* (ed. 1840), p. 69: Dr. Johnson, *Debates in Parliament*, Vol. 2, p. 53 (ed. 1787): Rev. Martin Madan, *Thelyphthora*, Vol. 2 (1780), p. 287: Mr. Ruskin, *Time and Tide* (ed. 1872), p. 45. *Shock.* The First Earl of Malmesbury, *Diaries and Correspondence*, Vol. 2, p. 418: Rev. James Martineau, *Miscellanies*, p. 43. *Wound.* Reginald Scot, *The Discoverie of Witchcraft* (1584), p. 350. Feltham uses *irrecoverable*, 'incurable,' of a person, in *Resolves*, &c., p. 170 (ed. 1696). And so Samuel Richardson, in *Sir Charles Grandison* (ed. 1811), Vol. 5, p. 22. "She is *irrecoverably* distemper'd." Dr. Jasper Mayne (1638), *Part of Lucian made English* (1664), p. 113. "He should not hasten *irrecoverably* the sale of his land." J. Wolley, to Lord Burghley (1589), in Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 4, p. 75.

[1] Unless better informed, one might reasonably query whether our forefathers were not influenced, in giving the signification of 'cure' to *recover*, by a mistaken notion of its etymology. At first sight, it might look as if they thought it one, in origin, with the old *recure*.

Recure, again, many of our writers, from Chaucer and the author of *William of Palerne* downwards, including Lydgate, Capgrave, Sackville, Lyly, and Francis Quarles, use *recover* for 'regain,' 'gain,' 'get,' &c. Here, too, superficial investigation might suggest that unscientific philology may have been a source of innovation.

Sometimes *recure* was neuter.

'heal,' 'cure,' literal and metaphorical, applicable

Lydgate says, of Octavian, that he,

"Dispeyred, fled home to his countre,
Knowing no helpe nor meane to *recure*."
The Tragedies, &c. (*ut supra*), fol. 154 r.

"Rabert Lauerawns is wele amendyd, and, I hope, xall *recure*." Margaret Paston (1450), in *The Paston Letters*, Vol. 1, p. 112 (ed. 1872–1875).

In the following extract from Lydgate, *recure* amounts to 'rise.'

"Agathocles, by recorde of scripture,
Borne of lowe bed, brought forth in poverte,
Yet Fortune made him to *recure*
Up to hye estate, from full lowe degre."
The Tragedies, &c. (*ut supra*), fol. 109 r.

"Two hundred paas he manly swam to lande;
And connyngly to land he doth *recure*,
Notwithstandyng his hevy great armure."
Id., *ibid.*, fol. 148 r.

With *recure*, as here used, compare the active *recover*, 'reach,' 'arrive at,' for which quotations are given at the foot of p. 128, *supra*.

It has been used in the sense of 'come,' 'succeed,' also.

"Thou shalt endure this punicion:
Be al totorne and rent of a lyon;
And, in thy countrey, thou shalt not *recure*
With prophetes to have thy sepulture."
Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 46 v.

"And, though so be that fortune be chaungeable,
Double, also, by course of her nature,
At his ginnyng, he founde her favourable:
Made him twise proudly to *recure*
Gayne them of Luke, to their disconfiture
To have the felde, and, maugre al their might,
Of very force to put them unto flyght."
Id., *ibid.*, fol. 101 r.

Capgrave once uses *recure* in a sense distantly allied to that of 'recover from,' namely, 'receive compensation for.'

"These articules folowand desired thei of the Kyng: . . . . . That the schuld *recure* alle the harmes which were do to hem be the same duke." *The Chronicle of England* (1464?), p. 301.

Here we have much the opposite of 'restore,' probably the sense attached to *recure* in the following passage.

"Fortune can shew herselfe both foule and fayre,
Folkes brought lowe, ful wel ayen *recure*;

to both persons and things,—a use fully exempli-

> And, such as paciently can endure,
> And lyst not grudge ayenst their chastisyng,
> God out of myschefe can sodenly them bryng."
> Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 16 v.

Adjectives from *recure* are to be found.

> "Wey in balaunce my sorowes; let me se
> If any sorowe or mischefe *unrecured*
> May counterpayse to that I have endurèd."
> Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 20 v.
>
> "Is any sorow, remembred by wryting,
> Unto my sorouful sighes comparable?
> Or was there ever creature lyvyng
> That felt of dole a thinge more lamentable?
> For confortlesse and *unrecurable*
> Are thilke heaped sorowes, full of rage,
> Which have with wo oppressed my corrage."
> *Id.*, *ibid.*, fol. 86 r.

"Summe mater *on recurabyll*" [*i.e.*, *unrecurable*]. John Russe (1465), in *The Paston Letters*, Vol. 2, p. 182, (ed. 1872–1875).

> "Thys tokenneth our rayse and hys *unrecurable* fall."
> Bp. Bale, *The Temptacyon of our Lorde*, &c. (1538), p. 6 (in the Rev. A.B. Grosart's *Miscellanies of the Fuller Worthies' Library*, Vol. 1 (1870).

As Mr. Halliwell points out, Edward Hall has *irrecurable*.

The truth, I believe, is, that *recure* and *recover* were once so nearly identical in sound, that they were confounded. Henry VI. had got no nearer than *rekiveryd* to our *recovered*. See Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 1, p. 100. *Discure* is repeatedly found for, and side by side with, *discover*, in *Merlin*, for instance. Lydgate, who, I think, uses no other form, rimes *discure* with "adventure," "creature," "endure," "nature," "recure," &c. &c. An anonymous poem dated about 1437, has *discured*, 'discovered,' and not as a rime. See *Political Poems and Songs*, &c. (1861), Vol. 2, p. 174. In *The Paston Letters* (*ut supra*), it occurs, from 1453 onwards, under the forms *discuyre*, *dyskure*, &c. *Dyscure*, in a couplet dated 1477, rimes with "endure." *Ibid.*, Vol. 3, p. 170. Margery Brews, who writes thus, has, as Margery Paston, at p. 215 of the same volume, *dyskevwyrd* and *dysscevwyrd*. George Cavendish (1558) uses *discure*, with "endure" as its following rime: see Mr. Singer's edition of *The Life of Cardinal Wolsey*, &c., Vol. 2, p. 152. Spenser has *discure* in the midst of a verse. *Kerchief*—anciently *coverchief*, *kovercheef*, and *keverchief*,—comes from the French *couvrechef*; and *curfew*—for

fied at the foot of pages 139, 140. By a somewhat

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which Heylin, as late as 1659, writes *coverfew*,—is shortened from the French *couvrefeu*. Further, old books have *rescow* and *slow*, along with *rescue* and *slew*.

Dr. Richardson states that *recure* is from the "Fr. *récurer*, contracted from *recouvrir* and *recouvrer*, 'recover.'" *Récurer*, 'scour,'—which has nothing to do with our *recure*,—is from *re-* and *écurer*; *recouvrir*, from *re-* and *cooperire*; and *recouvrer*, from *recuperare*. The *re-* of *recurare*, and of its copy, our old *recure*,—in one of its senses,—is hardly more than expletive.

Except as contributing to emphasis, or else merely to euphony, the *re-* of *recure*, 'cure,' seems to be superfluous, and so in *replenish*, as often used by old authors, and sometimes in their *recomfort*, as well.

Replenish, for 'plenish,' with *redouble* and *reiterate*, are too common to demand exemplification. *Recomfort*, 'comfort,' however, stands in need of it.

> "But God, that can, in mischefe, magnifye,
> And *reconfort* folke disconsolate,
> Hath made thys childe nowe thus fortunate."
> Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 16 v.

Like instances are found in fol. 18 r. and 77 r.

See also Anon., Translation of Polydore Vergil's *Historia Anglica* (*temp.* Hen. VIII.), p. 258 (Camden Society, 1846): Dr. T. Bright, *A Treatise of Melancholy* (1586), pp. 155, 184, 197: Chapman, *The Gentleman-usher* (1606), Act 4.

"His said chaplain stood *revested* until four of the clock at afternoon." George Cavendish (about 1560), *The Life of Cardinal Wolsey*, &c. (ed. Mr. Singer), Vol. 1, p. 112.

Compare the old *revestiary*, now *vestry*, and *revesture*, 'vesture.'

Even *return* has oddly been used for 'turn.' "And, as I and other can judge, noo grounde thereaboute, on the Northe Este syde, [is] to be convenyently imparkyd for the Kyngs dysporte and pleasure, onles yt shulde *retorne* moche to the hynderaunce of tyllage nere the town." Richard Ryche, to Lord Cromwell (1538), in Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 3, p. 173.

Lord Herbert apparently has *recover* for 'cover' intensified. "And [the coronation of his new Queen . . . was perform'd with much solemnity] the rather that the murmur of those who objected against the irregularity and deviation of our Kings proceeding

violent change, this active *recover* came to signify

herein, might be hidden and *recover'd* in the pomp." *The Life*, &c. (*ut supra*), p. 386.

Here follow instances of the verb *recure*, for 'cure,' and of its conjugates.

"On see and lande suche was his aventure;
And yet, agayne his damages to *recure*,
Thre hundred M. of feyghters hee gan call,
Upon Grekes of newe for to fall."
Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 77 v.

For another similar instance, see fol. 142 v.

"Harme done by kynde is froward to *recure*:
And there is founde full lytell sykernes,
Where as nature afforceth brotylnesse."
Id., *ibid.*, fol. 79 v.

In fol. 19 r., *recure* governs "harmes"; in fol. 33 v., "harme," again.

"His sore so grevous, that no medicine
Might avayle his sicknesse to *recure*,
He was counsayled to make a great pyscene," &c.

"As we have told, be ryght wel assured
Of thy sicknes how thou shalt be *recured*."
Id., *ibid.*, Book 8, Chapter 13.

"After the battaile, Arthur, for a whyle,
To staunche his woundes, and hurtes to *recure*,
Borne in a lytter, came to an yle
Called Avalon; and there, of aventure,
As the sayd Gaulfride recordeth by scripture,
How Kyng Arthur, flour of chivalrye,
Was set, with his knightes, and liveth in fairy."
Id., *ibid.*, Book 8, Chapter 25.

See also fol. 16 r. and v., and Book 8, Chapter 8.

"This wanton had the fallen syknes,
Whiche, by dissent, came lynyally;
For her mother had it naturally:
Wherfore, this woman to *recure*
It was more harde, ye may be sure."
John Heywood, *The Foure PP.* (1547?).

"But lyfe is swete, and love hard to *recure*."
William Baldwin (?), in *A Myrrour for Magistrates* (ed. 1563), fol. H 5 v.

"For, like as diseased bodies, havinge some infirmitie, are not to be abandoned, but to be *recured*, preserved, and chearished, so," &c. James Sanford, Translation of Agrippa (1569), To the Reader.

'recover from': to its import of 'effect restora-

"With chary care I have *recur'd* the one."
Robert Greene, *Dramatic Works*, &c. (ed. 1831), Vol. 2, p. 154.

"The one" is a lion's wounded whelp.

"Empedocles
Recur'd a mortall plague," &c.
Chapman, *Cæsar and Pompey*, Act 5.

"It [opinion] can cast a man into speedy diseases, and can as soon *recure* him." Feltham, *Resolves*, &c., p. 83 (ed. 1696).

"What remedy did God . . . . . affoord to *recure* this sicknesse of impiety, which had overspread the whole world?" Wye Saltonstall, *Eusebius his Life of Constantine*, &c. (1637), p. 34.

Chaucer and Sackville have the substantive *recure*, 'cure'; Lydgate and Udall, the same, in the sense of 'remedy:' Chaucer, John Croke, Chapman, &c. &c., use it for 'recovery.' With Lydgate it seems to signify 'means,' also, as where he says, of Midas:

"His bread, his mete, was golde in showyng;
And, whan he gan to fayle of his fedynge,
And founde of golde no *recure* to escape,
Besought Bachus some remedy to shape."
The Tragedies, &c. (*ut supra*), fol. 57 r.

"My *recureless* sore." George Ferrars (before 1559).

"*Recurelesly* wounded with his owne weapons." Robert Greene, (1592).

"Let me for ever hide this staine of beauty
With this *recureful* maske."
Chapman, *The Gentleman-usher*, Act 5.

It is next shown that *recover* has long been used for 'heal.'

"Thenne Sir Trystram lete fetche Syr Lambegus, his knyghte, fro the fosters hous; and hit was longe or he was hole; but, at the last, he was wel *recovered*." Sir Thomas Malory, *La Mort Darthur* (1469), Vol. 1, p. 293 (ed. Southey). See also Vol. 1, pp. 289, 339. And see *Merlin* (*ut supra*), p. 402.

"She sawe that hir kingdome and tirannie suffered violence, and suche hurt as coulde not be *recovered*." *Pasquine in a Traunce* (ed. 1566) fol. 109.

"Alas, I am sorie and ashamed to see how manie die, that, being said to be bewitched, onelie seeke for magicall cures, whom wholsome diet and good medicines would have *recovered*." Reginald Scot, *The Discoverie of Witchcraft* (1584), sig. B 1 r. See also p. 346.

tion of ' was added that of ' obtain restoration or re-

"If a phisition can cure a sick man, well may you *recover* a whole man." *Questions of Profitable and Pleasant Concernings* (1594), fol. 18 r.

"A man that hath been grievously sicke in body, and is pretily *recovered*, put case that hee were assured," &c. Samuel Hieron, *Works* (ed. 1624, &c.), Vol. 1. pp. 606, 607.

"After [it is] reached to us, as a soveraign restorative, to *recover* us of the Divel's poison," &c. Bishop Andrewes (1623), *XCVI. Sermons*, p. 366 (ed. 1661).

"Nay more, our hair, our nails, and skin, pared from us, have the same spirit of life; and, from our bodies, to them, whilst they are subsisting, proceeds the like radii: and by such device he thinks a starved member may be *recovered*, as you may see in his books." John Hales (1630), *Golden Remains*, &c. (ed. 1673), Part 1, p. 289.

"Many farthings, said hee, lay at his feet, and some other silver coynes were fastened with wax to his knees, besides diverse silver plates, offer'd to him by the devotion and gratitude of those whom he had *recovered* from feavers." Dr. Jasper Mayne (1638), *Part of Lucian made English*, p. 344 (1664). See also p. 109.

"A rich canon of Basil, being sick, promised Paracelsus an hundred florins to *recover* him; which, being restored to health, he denied to pay." Thomas Fuller, *The Holy State and the Profane State* (1642), p. 54 (ed. 1841).

"Francis Duke d'Aumale, eldest son to the Duke of Guise, received a blow with a lance between the eye and the nose, which entered (as the French writers have it) half a foot into his head, and there broke. Nevertheless, he, coming off, endured the taking it out, and was *recovered*; divers others of their principal persons, yet, being killed." Edward Lord Herbert, *The Life*, &c. (*ut supra*), pp. 589, 590.

"All men saw there were noe extreames to be *recovered* at the time of passing that bill." W. Jane, Εἰκὼν Ἄκλαστος (1651), p. 122.

"In that case, they must be weaned, and the habit changed by degrees, and with time, for fear of falling into consumptions, indead of *recovering* dropsies or gout." Sir William Temple (1677), *Miscellanea* (ed. 1696), Part 1, p. 230.

See also Earl Rivers, *The Dyctes and the Sayenges of the Philosophers*, &c. (1477), sig. L 5 r. (ed. 1528).

It is noticeable that *recovery* once had the sense of 'cure.'

lief from ' adverse circumstances.[1] ' In like manner,

"Those remedilesse pains and torments, without hope of *recoverie*, remission, or mitigation," &c. Thomas Wright, *The Passions of the Minde in Generall* (ed. 1620), p. 323.

"The errors, also, of his government had brought the kingdom to such extremes as were incapable of all *recovery*, without the absolute continuance of a parliament." Milton, *Eikonoklastes*, Chapter 5.

At one time, we had the substantive *recover*, 'remedy,' 'succour,' 'aid,' &c.

"Than arose the noyse and the crye; for well wende thei that this syen, that he hadde be deed withoute *recover*." *Merlin* (1450–1460?), p. 137 (ed. 1865, &c.). See also pp. 332, 336, 464, 647 (*bis*).

"O my lord, Sire Launcelot, God yow blysse, and send yow hasty *recover*." Sir Thomas Malory, *La Mort Darthur* (1469), Vol. 2, pp. 137, 344 (ed. Southey). See also Vol. 2, p. 413. In Vol. 1, p. 344, it signifies 'recovery,' 'cure.'

See, further, Bishop Bale, *The Chefe Promyses of God*, &c. (1538), Act 1.

Still earlier, as I might show from *The Paston Letters*, and from sundry old authors, *recoverer* was used in the sense of 'aid,' &c. And so *murder* was lengthened into *murderer*.

For the verb neuter *recover*, 'rally,' see *Merlin* (*ut supra*), pp. 161, 200, 334, 335, 402, 403 (*bis*), 444, 458, 459, 491, 493, 536, 657, 661, 663, 664.

[1] *Recover*, to mean *recover from*, having been preceded by the synonmous *recure*, I shall first exemplify the latter, and then go on to the other.

"For, fynally, this Alcibiades,
At mischefe take, which he mighte nat *recure*," &c.
Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 83 v.

"And, sith I see that nedes I must dey
Through blody woundes whiche I maye not *recure*," &c.
Id., *ibid*, fol. 103 v.

"Sempronius, another consulere,
That was felowe to the sayde Scipion,
Sent eke fro Rome, with a full proude chere,
Gayne Hanyball; but, in his commyng doun,
Tofore Tresbie, a large myghty towne,
Outrayed was, by fatal aventure,
And after never his fal myght *recure*."
Id., *ibid.*, fol. 126 v.

the verb *experience*, 'put to trial,' very soon

Of a king of Syria is is said, that he

> "Came tofore Bochas, trist of hys visage,
> Soore wepyng, muet of langage,
> Gan complayne hys wofull aventure,
> Unware and sodayne, impossible to *recure*."
> *Id., ibid.*, fol. 131 r.

"Assuredly, if we shuld have committed hym to the Towr, howesoever the matier shuld waye, it shuld so moch touch his honeste, and he by the same shuld be put to such a rebuke, that he shuld never be hable to *recover* it." Sir Thomas Audeley and others (1539), in Sir Henry Ellis's *Original Letters*, &c., First Series (ed. 1825), Vol. 2, p. 125.

"Thereupon Gallus withdrewe himselfe perchance to *recover* his fall mentioned." Sir H. Savile (1581), Translation of Tacitus (ed. 1604), p. 59.

"He acknowledged his disease, and *recovered* the same." Reginald Scot, *The Discoverie of Witchcraft*, p. 84 (ed. 1584).

"Beelzebub . . . . . was an idol, or oracle, ... to whom Ahaziah sent to know whether he should *recóver* his disease." *Id., ibid.*, p. 518.

"He also cowardly cast away all courage to resist, and hope to *recover*, so huge a tempest." Beard, *The Theatre of Gods Judgements* (ed. 1612), p. 330.

"This poor lady hath not yet *recovered* the surprize, and is very ill and troubled." Lord Harington (1606–7), in *Nugæ Antiquæ* (ed. 1804), Vol. 1, p. 374.

"By the grace of God, I hope shortly to *recover* my late losse, with advantage, if such succours come to me from that kingdome [Ireland] which I have reason to expect." King Charles I., to the Earl of Glamorgan (1645), in Sir Henry Ellis's *Original Letters*, &c., First Series (ed. 1825), Vol. 3, p. 311.

"It was thought best, before men *recovered* that fit of terrour, to carrie into severall parts the warre and victory," &c. Sir R. Stapylton, Translation of Strada (1650), Books 8, 9, p. 53.

"I do hope to *recover* my late hurt," &c. Cowley (1665), as quoted in Dr. Johnson's Life of him.

"Credit is gained by custom and course of time, and seldom *recovers* a strain, but, if broken, is never well set again." Sir W. Temple (1673), *Miscellanea* (ed. 1696), Part 1, p. 152.

"I, as well I might, fled, and, by another mistake, fell down

gained the additional meaning of 'reach by trial,'

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stairs. He pursued. I *recovered* the fall, and got off." John Wilson (1691), *Belphegor*, Act 4, Scene 1.

"'T is such a blow to France, that I am confident they will not *recover* it in many years; nor can I remember to have read, in history, of any country that did ever heal, after it had received so deep a wound,—I mean, under a monarchy." Dr. Charles Davenant (1704), in Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 4, p. 243.

"We are still held in a perpetual alarm by the aspect of affairs abroad, and by the terror of that power which, ere mankind had well *recover'd* the misery of those barbarous ages consequent to the Roman yoke, has again threaten'd the world with a universal monarchy, and a new abyss of ignorance and superstition." Lord Shaftesbury (1710), *Characteristicks*, &c., Vol. 1, pp. 216, 217 (ed. 1732).

"For Peter himself . . . . *recovered* that fright, survived his mistakes," &c. John Asgill, *Defence*, &c. (1712), p. 19.

"When I had a little *recovered* my first surprise," &c. De Foe (1719), *Robinson Crusoe* (ed. 1840), Vol. 1, p. 186.

"In consenting to this, the emperor signed his own destruction; for here began the conjunction of the German protestants with the Swede, which was the fatalest blow to Ferdinand, and which he could never *recover*." *Id.*, *Memoirs of a Cavalier* (ed. 1840), p. 40.

"I told a friend of his, who sent me the first news of it, that I was very sorry for his death, because I doubted whether he would live to *recover* the accident." Aaron Hill (1744), in the *Correspondence of Samuel Richardson*, Vol. 1, p. 104.

"I hope you have, by this time, perfectly *recovered* your cold." Miss Carter (1747), *Letters to Miss Talbot*, &c., Vol. 1, p. 205. Miss Carter also uses *recover* to govern "fatigues," "attack," "fatigue," "stroke," "the loss of a most amiable son," "trouble." *Ibid.*, Vol. 2, p. 239; Vol. 4, pp. 17, 104, 206; and *Letters to Mrs. Montagu*, Vol. 3, pp. 117, 276.

"A father, an honest, a worthy father, I lost by the accident of a broken thigh, snapped by a sudden jirk, endeavouring to *recover* a slip, passing thro' his own yard." Samuel Richardson (1748), *Correspondence*, &c., Vol. 4, p. 227.

"When I *recovered* my vexatious surprize (foreseeing the consc-

'know inductively.' It is to the verb active *recover*

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quence), I made answer," &c. Lady Mary Wortley Montagu (1752), *The Letters and Works*, &c. (ed. 1837), Vol. 3, p. 29.

"Indeed, till to-day, I had not *recovered* the fatigue of a long London winter." Miss Talbot (1757), in Miss Carter's *Letters to Miss Talbot*, &c., Vol. 2, p. 241.

> "Struck with the melancholy scene,
> And scarce *recovering* his surprise,
> Alas! he cried, what can this mean?"
> Charles Denis, in *The St. James's Magazine* (1762), p. 157.

"Sir James Macdonald is in the house with me, and is just *recovering* a long and most cruel fit of the rheumatism." Sterne (1766), *Letters*, No. 68.

"*Recover* your fright. You are now out of danger." Foote (1776), *The Capuchin*, Act 3.

"It was some time, as you may imagine, before he *recovered* the effects of this affair." Charles Johnson, *Chrysal* (ed. 1777), Vol. 3, p. 230. See also Vol. 3, p. 182, where *recover* governs "wound."

"I saw no possibility of his ever *recovering* this stroke." The First Earl of Malmesbury (1781), *Diaries and Correspondence*, Vol. 1, p. 451. See also Vol. 4, p. 344.

"The last emetic sensibly did me harm. It is a week, this day, since I took it; and I have not yet *recovered* the effect of it." Cowper (1786), *Works* (ed. Southey, 1835–1837), Vol. 5, p. 281.

"She is greatly to be pitied; and whether she will ever *recover* the stroke is, I think, very uncertain." *Id.*, *ibid.*, Vol. 6, p. 47.

"She is, however, tolerably well, but very far indeed from having *recovered* the effects of her last disorder." *Id.*, *ibid.*, Vol. 7, p. 171.

"He had remained forty days in the island: the havoc which he made there was not *recovered* in half a century." Southey, *The Expedition of Orsua*, p. 143.

"Indeed, she was, herself, an invalid. Her health had not *recovered*, and, probably, never fully *recovered*, the effects of continued anxiety during her last residence at Weston." *Id.*, *Cowper's Works* (ed. 1835–1837), Vol. 3, p. 210.

Elsewhere, Southey puts, after *recover*, "shock," "attack," and "affliction." See *The Life and Correspondence of Robert Southey*, Vol. 5, p. 272; and *Selections from the Letters*, &c., Vol. 2, p. 137, and Vol. 3, p. 70.

that I would refer *irrecoverable*, as exemplified above, and not to the verb neuter *recover* followed by *from*.[1] The bearing of this view, as regards the defence, grounded on analogical considerations, of *reliable*, must be manifest.

"I imagine that the Jamaica society has never *recovered* the mixture of Buccaneer blood; and it is in that way that colonial societies became so early corrupted, because all the refuse of old societies find such easy access into them." Dr. Thomas Arnold, *Life and Correspondence*, &c. (ed. 1846), p. 505.

"He had given a shake to her confidence, which it never could *recover*." Dr. J. H. Newman, *Loss and Gain* (1848), p. 235.

"Before we have *recovered* our surprise at this announcement, we come to the following passage," &c. Mr. Henry J. S. Smith, *Oxford Essays*, 1855, p. 133.

For *recover*, governing "shock," see *The Saturday Review*, Vol. 6 (1858), p. 577.

I do not find that any lexicographer has recognized the use of *recover* here rather fully exemplified. Among professed verbal critics, one, at least, by peremptorily altering Mr. Charles Reade's "*recovered* the shock" into "*recovered from* the shock," maintains that the former is not English. Though one may not recommend it, there is ample reason to tolerate it.

The use of *recover*, for 'recover from,' is, after all, no more violent than are uses of *reclaim*, *retrieve*, &c., in which Dr. Johnson acquiesced, following respected precedents. I might add to the following extracts from his writings.

"It cannot be intended, that he should delay his assistance till *corruption is reclaimed*, or till cowardice is animated," &c. *Debates in Parliament*, Vol. 2, p. 375 (ed. 1787).

"It is designed that the liberties of mankind shall be secured by the same provisions by which the *vices* of our own people *are to be reclaimed*," &c. *Ibid.*, Vol. 2, p. 448.

"While it impoverishes them by the present expence, [it] disables them from *retrieving its ill consequences* by subsequent industry." *Ibid.*, Vol. 2, p. 426.

See, further, extracts in note 1 to p. 121, *supra*.

[1] In 'he *departed* this life,' it is owing to the force of the inseparable preposition *de*, that *from* may be omitted. So we may say 'excuse me this task,' 'it *saved* me trouble;' also, 'he was *expelled*

Salvable. Sometimes this word designates a

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the city,' of which 'he was *banished* the city,' 'he *fled* the city,' &c., are Latinizing imitations.

> "This myghty prynce, Ceson Quincius,
> Complayned first, as made is mencion,
> How they of Rome wer contrarious,
> And felly wrought to his destruction,
> And full unjustly *banished* him the toun;
> And, notwithstandyng he was a dictatour,
> Him to confounde they did their busy labour."
>
> Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 80 r.

"I dare *discharge* that man the Court for this point." Bishop Andrewes (1588), *XCVI. Sermons* (ed. 1661), p. 681.

"Further, seeing the Priests heere are *debarred* all civill inheritance, as well as the Levites," &c. James Sempil, *Sacrilege Sacredly Handled* (1619), p. 20.

"To warn the King to *desist* his suit," &c. Edward Lord Herbert, *The Life and Reign*, &c. (*ut supra*), p. 282.

"It [envy] leads him into the very condition of devils, to be *detruded* Heaven for his mere pride and malice." Feltham, *Resolves*, &c. (ed. 1696), p. 246.

The omission of *from*, in the following extract, is very anomalous.

"Thenne Syr Launcelot . . . sayd thus: 'My lord, Syr Gauwayn, now I fele ye have done. Now, my lord, Sir Gauwayn, I must do my parte; for many grete and grevous strokes I have *endured* you, this day, with grete payne.' Than Sir Launcelot doubled his strokes, and gaf Sir Gauwayn suche a buffet on the helmet, that he fyl doun on his syde," &c. Sir Thomas Malory, *La Mort Darthur* (1469), Vol. 2, p. 427 (ed. Southey).

Demand, in *Merlin*, takes two accusatives; *bereave*, in Lydgate, *Merlin*, Sir Thomas Malory, Lord Sackville, George Cavendish, William Baldwin, &c.; *reave*, in Lydgate, *Merlin*, John Dolman, &c.; *denounce*, in Edward Lord Herbert; *deprive*, in John Dolman, and in *Ariana*, as quoted at the foot of p. 102, *supra*; *inhibit*, in Edward Lord Herbert; *withhold*, in Sir Thomas Malory. We still construct *forbid*, &c. in the same way; and there are many who do not scruple to write 'I was *prevented going*,' for instance.

"The only method that at present occurs to me, by which the French can be *prevented settling* on the coast of Newfoundland, would be the having a greater military force in that island." King George III., to General Conway (1765), in Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 4, p. 379.

state.[1] Thus used, it is to be compared with *damnable.*

Dr. Whewell writes, in his abridged translation of Grotius, Vol. 3, p. 325: "But, in patrimonial kingdoms, there is nothing which *prevents the king alienating* his kingdom."

"Julio now turns to the attempt to utter through the press that voice which he is *prevented speaking* from the pulpit." Bishop Samuel Wilberforce, *Essays Contributed to the 'Quarterly Review'* (1874), Vol. 2, p. 62.

See, for another such instance, Bishop Wilberforce's *Addresses*, &c., p. 39 (ed. 1860).

Prevent is similarly constructed by De Foe, Samuel Richardson, Charles James Fox, Charles Lamb, Southey, and many others.

"Nothing could have *hindered him taking* a full possession of his country." De Foe, *Memoirs of a Cavalier* (1720), p. 88 (ed. 1840).

"If any of them are fond of reading, I would not advise you to *hinder them* (chiefly because it is impossible) *seeing* poetry, plays, or romances." Lady Mary W. Montagu (1754), *The Letters and Works*, &c. (ed. 1837), Vol. 3, p. 95.

"You first *hindered me going*; then I have hindered you." Dr. J. H. Newman, *Loss and Gain* (1848), p. 57.

"All the perfumes he had about him could not *hinder the disgust of such a visit rising* up into his nostrils." *Id., Callista* (1856), p. 238.

"Some had to fight for their parents, to *hinder their neighbours maltreating* them," &c. Mr. Matthew Arnold, *God and the Bible* (1875), p. 146.

In the cases quoted and referred to above, beginning with those involving *prevent*, the insertion of *from* after the verb would certainly make smoother English; or, where the verb is in the active voice, it would be an improvement to substitute, for the objective case following it, a possessive.

A like change of case would, I conceive, better Lord Macaulay's sentence: "You object to *us* offering a hecatomb to idolatry, but not to *us* offering a lamb," &c. *Biographies*, &c. (1860), p. xxxii. And the same may be said with regard to his expression, "whether there was a chance of *him* recovering his senses."

These passages from Lord Macaulay are paralleled by others in Mrs. Aphra Behn, Gray, and Horace Walpole, where the verb is *forbid*. Charles Lamb, further, awkwardly puts an objective case and present participle after *bear with* and *grudge*.

[1] *Unsalvable* is thus used by Thomas Fuller. "However, I hope

Saveable. This term, used similarly to *salvable* as just spoken of, occurs in Chillingworth :[1] "And yet, why he who makes scruple of subscribing the truth of one or two propositions, may yet be fit enough to maintain, that those who do subscribe them are in a *saveable* condition, I do not understand."

Unabsolvable. This rare word, as qualifying 'oath,'[2] or the like, must mean 'from which one cannot be absolved'; since only a person, or a personification, is said to be *absolved*, 'set free from obligation,' &c.

Unreprievable. Here we have another rare word, used, by an Elizabethan author,[3] of "penance." In established usage, *reprieve* has none but a personal regimen.

Bishop Andrewes speaks of a man as *perspirable*, meaning, thereby, 'fit to be passed through

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there is still a Church in England alive; or else we were, all, in a sad, yea, in an *unsalvable*, condition." *The Appeal of Injured Innocence*, &c. (1659), Part 2, p. 102.

[1] *Works*, p. 23 (ed. 1742). Archdeacon Todd, who quotes part of the passage given in the text, adds the misdefinition, "Capable of being saved," which Dr. Latham, with his ordinary heedlessness, reproduces, unaltered.

[2] "Mother, the Gods are not so firmely bound by the *unabsolveable* oathes they vow by the infernall lake, as you have bound me to let him live to me, upon the interest of the burden I goe now with childe of." James Hayward, *The Banish'd Virgin* (1635), p. 17.

[3] Thomas Nash, *Lenten Stuffe* (1599), in *The Harleian Miscellany* (ed. Oldys and Park), Vol. 6, p. 147.

by something tenuous.'[1] If any one were to describe a person as *inspirable*, for 'capable of being inspired,' the currency of *inspire* in a two-fold denotation would divest his expression of all strangeness. There is, however, no similar two-fold denotation of the active *perspire*, which, indeed, save as a tentative technicality, does not exist; and, for this reason and for others, *perspirable*, in the sense attached to it above, has never been taken into favour. The resemblance, though not perfectly exact, of this word to the words reviewed in the category last handled, seemed to entitle it to passing notice.

But, in Lord Lytton's "*unshelterable* flame,"[2] we have a solecism which certainly goes beyond all allowable limits of tropology. A person, or a thing, in *sheltering*, 'giving shelter,' affords protection; and a "flame" cannot, with any propriety, be *unshelterable*, except in the sense, not that of Lord Lytton, of being 'unprotectable.' Prior, as quoted by Dr. Johnson, with the remark, "this seems less proper," writes, to be sure:

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[1] "It is truly said, by the philosopher, that, ... if the patient be prepared aright, the agent will have his work both the sooner and the better. And so, consequently, the Spirit, in his coming, if the parties to whom He cometh be made *perspirable*." *XCVI. Sermons*, p. 383 (ed. 1661).

This passage occurs in a sermon delivered in 1606.

[2] "Philip threw himself, instinctively, on the child, as if to protect him even from the wrath of the *unsheltcrable* flame." *Night and Morning* (ed. 1851), p. 119.

> 'In vain I strove to check my growing flame,
> Or *shelter* passion under friendship's name;
> You saw my heart.'

Yet, even here, that which is *sheltered*, "passion," is intimated to be a thing which is subjected to concealment solely as a means of its own security. The "*unshelterable* flame" of Lord Lytton was, to adopt his jargon, an '*unprotectable* calamity.'

Strict parallels to *reliable* are, it seems, entirely wanting in pure Latin;[1] French supplies but a small number; and there are only a very few among words in our own language which have obtained acceptation. Yet *reliable* is not a whit more objectionable than 'to *stay* supper,' 'it is not *to be wondered*[2] that he did so,' '*it is agreed* to do

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[1] Virgil's *inextricabilis*, 'from which one cannot free one's self,' comes pretty close to *reliable*; only *extricare* is a verb active, and the impossibility of self-extrication, not that of extrication by another, is denoted by the adjective.

Cicero's and Livy's *comparabilis* stands on the same general footing, in being from an active verb, with the adjective just spoken of.

Commeabilis, from the verb neuter *commeare*, has 'easily to be passed through' as one of the senses given it by Arnobius,—in his "venæ fistulatæ et *commeabiles*,"—and, consequently, may perhaps be placed side by side with *reliable*.

I express myself thus, because it is quite possible that *commeare* was, like *permeare* and *remeare*, active, in Latin of the classical period.

I do not attempt to press *mirabilis* into present service.

[2] "And this fire can not by water be quenched; and, that which is *to be wondred*, although the fire be marveylus great and of force, by reason of the sulphure, yet haye, straw, or rede is not of it consumed." William Cuningham, M.D., *The Cosmographical Glasse* (1559), p. 175.

"It may, in our opinions, *be* rather *wondered*, that so many

it,' and similar locutions, which are found, some

Catholics of both sorts are left alive," &c. Rev. William Watson, *Important Considerations*, &c. (1601), p. 38 (ed. 1831).

"It is rather *to be wondred*, that the Lord hath hitherto forborn us," &c. Samuel Hieron, *Works* (ed. 1624, &c.), Vol. 1, p. 51.

"It is *to be wondred*, if, like the vapours exhaled into the aire from the earth, it bring not downe upon us some raging storme of fearefull vengeance." *Id., ibid.*, Vol. 2, p. 490.

"It may worthily *be wondered*, that any man of an ingenuous disposition should have the face or forhead to averre it." Rev. Thomas Gataker, *A Mistake, or Misconstruction, Removed* (1646), pp. 28, 29.

"Though, as the King retained still all the chief Articles of the Roman Church, it cannot *be wondred*, if the author thereof did the more bitterly inveigh against one that had given his Sovereign that odious title." Edward Lord Herbert, *The Life*, &c. (*ut supra*), p. 421.

"As it is not *to be wondered*, if they have made a long opposition," &c. Henry Earl of Monmouth, *Warrs of Flanders* (1654), p. 2.

"It is not, therefore, so much *to be wondered*, that brothers should mistake herein." Meric Casaubon, *A Treatise concerning Enthusiasme* (ed. 1656), p. 216.

"Therefore it is not *to be wondered*, if Ben Jonson has many such lines as these," &c. Dryden, *Works* (ed. Sir Walter Scott, 1821), Vol. 4, p. 219.

"It is not *to be wondered*, that we are shocked," &c. De Foe, *The Secrets of the Invisible World Disclosed* (1727), p. 293 (ed. 1840).

"When such is the case, it is not *to be wondered*, if," &c. Goldsmith, *The Bee* (1759), No. 8.

"It is not *to be wondered*, that," &c. Henry Brooke, *The Tryal of the Roman Catholicks* (1762), pp. 79, 139, 155, 190.

In *Modern English*, pp. 201, 265, for *to be wondered*, I quote, or refer to, Milton, Dr. Johnson, Bishop Hurd, Bishop Lowth, Mrs. Inchbald, &c., including Dr. J. H. Newman, still living.

"When *it was complained* unto Augustus, that one Erotes," &c. Nicholas Udall, *Apophthegmes*, fol. 227 r. (ed. 1542).

"*It is* further *complained*, that, whereas there hath been and is given charitably to the poor, and their maintenance, that the poor themselves want, and they that have the receiving of the profits do yet encrease mightily." Bishop Andrewes (1588), *XCVI. Sermons* (ed. 1661), p. 690.

of them, at least, in the pages of sundry of our

"We hear *it* openly *complain'd*, that, in our newer plays as well as in our older, in comedy as well as tragedy, the stage presents a proper scene of uproar," &c. Lord Shaftesbury, *Characteristicks*, &c., Vol. 3, p. 256 (ed. 1732).

"The war with France being thus determined, *it was consulted* in what part we should begin." Edward Lord Herbert, *The Life*, &c. (*ut supra*), p. 19.

"And, indeed, excellentest ladie, I must say true, for a time *it was* well *fought* betweene us." Sir Philip Sidney, *Arcadia* (ed. 1613), p. 174.

"The Moores thereupon drew foorth another third squadron against them; and *it was* bravely *fought* on both sides, as well by the Moores as the Christians." Mabbe, *The Rogue* (ed. 1623), Part 1, p. 65.

"*It cannot be* too much *insisted*, that the faculty of reading a language, and that of composing in it, are almost entirely distinct, and have to be acquired separately." Mr. Henry Sidgwick, in *Essays on a Liberal Education* (1867), pp. 117, 118.

"Hee that laughs is justly reputed more wise than at whom *it is laughed*." Dr. Donne, *Juvenilia*, (ed. 1633), sig. E 2 v.

"In the first place, *it is* much *laboured* to make me guilty of ingratitude and disaffection," &c. Heylin, *Historia. Quinquarticularis* (1660), sig. Ppp 1 v.

For *it is consented, it is marvelled*, &c., see *Modern English*, pp. 265, 266.

Since we now dislike *to be wondered*, we have reason to dislike still more such foreign idioms as certain of our older authors tried to naturalize.

"But hereof *is* more largelie *discoursed* before, in the word Kasam." Reginald Scot, *The Discoverie of Witchcraft* (1586), p. 192.

"In the same [warre] *was foughten*, at many tymes, with great multitude of men on eyther partie," &c. Alexander Barclay, Translation of Sallust (2nd ed., by Pynson), fol. 5 v.

"Now *was fought* eagerly on both sides." Milton, *Prose Works* (ed. Bohn), Vol. 5, p. 189.

And Milton has, in the *Paradise Lost*, Book 6, ll. 335, 336:

> "Forthwith on all sides to his aid *was run*
> By angels."

choicest writers, down to those of the present day.[1]

Also, in the same poem, Book 10, l. 229, "ere thus *was sinned* and *judged*."

[1] A past participle used in such a way that it may be compared with *reliable*, is sometimes met with. "In an *acquainted* shape." Feltham, *Resolves*, &c. (ed. 1628), Second Centurie, p. 110. "I commend me too youre M^rshipe, as *une acqwayntade*." Edward Baxter (about 1533?), in Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 1, p. 332. "*Unaquaynted* land." Sir Thomas Chaloner, Sen., in *Nugæ Antiquæ* (ed. 1804), Vol. 2, p. 373. "Tongues *unacquainted*." Sir Thomas Wilson, *The Rule of Reason* (1551), The Epistle. "*Unacquainted* noveltye." Stanyhurst (1582), Translation, &c. (*ut supra*), p. 122. "Some *unacquainted* matter." William Webbe (1586), in *Ancient Critical Essays*, Vol. 2, p. 62. "*Unacquainted* presence." Dr. T. Bright, *A Treatise of Melancholy* (1586), p. 167. Spenser has "*unacquainted* light," different from which is Milton's "*unacquainted* feet." "I was confident to dye a fearefull and *unacquainted* death." William Lithgow, *The Totall Discourse*, &c. (1632), p. 458. "By lying still, he lazes out his interest, and disarrays himself into an *unacquainted* stranger." Feltham, *Resolves*, &c. (ed. 1696), p. 244. "Perpetual and *habituated* goodness." John Hales, *Golden Remains* (ed. 1673), Part 1, p. 240. "And, instead of *hoped* applause," &c. Feltham, *Resolves*, &c. (ed. 1696), p. 272. "Amazed at this *unhoped* danger." Anon., Translation of Polydore Vergil (*ut supra*), p. 185 (Camden Society, 1846). Add *sorrowed* and *unsorrowed*, as quoted, by Archdeacon Todd, from Milton and from Beaumont and Fletcher, respectively. *Accustomed* and *unaccustomed*, 'usual' and 'unusual,' as qualifying, for instance, 'fashion,' 'manner,' or the like, are too familiar to need exemplifying. They are from the old verb neuter *accompany*, 'be habituated.' *Customed*, in Bishop Bale, and *uncustomed*, in Alexander Barclay, are applied similarly. But I have not met with a corresponding verb neuter *custom*, which, however, is not necessary in order to explain them.

Despaired, for *despaired of*, or 'desperate,' is simply an attempt to transplant an Italian or Gallic Latinism.

"There is a conserve . . . . . which may heale an olde and *despaired* dropsie, if it bee often used." Richard Dolman (1602), *The French Academie* (ed. 1618), p. 807. At p. 815 is "halfe-*despaired* maladies."

An impugner of *reliable* and its progeny, already

However, the verb active *despair* is patronized by Shakespeare, Milton, and others, following foreign precedents.

"Consequently, we may *despaire* any emendation." Thomas Wright, *The Passions of the Minde in Generall* (ed. 1620), p. 268.

"So I find it needs not be *despair'd*, that a man may enter into a lodging by this meanes." Anon., *Ariana* (1636), p. 32.

> "I lov'd you
> Above my life's expression, but did ever
> *Despair* the blessedness of such an honour."
> Sir Aston Cockain, *Trappolin Creduto Principe* (1658), Act 2, Scene 3.

> "I *despair* not
> A hopeful superstructure."
> John Wilson, *Andronicus Comnenius* (1664), Act 5, Scene 8.

"But he is poor and lofty. *Despair* him not." *Id.*, *Belphegor* (1691), Act 2, Scene 7.

The active uses or senses of many verbs have become obsolete.

"Therfore the Christians, in his time, ... were *apologized* by Plinie the second," &c. George Benson, D.D., *A Sermon*, &c. (1609), p. 23.

> "Whan Fortune had displayed abrode my freshe style,
> Also had *arryved* me in the most joyfull port,
> I thoughte that Fortune wold me never fayle,
> She was so redy to avance all to my comfort."
> George Cavendish (1558), in Mr. Singer's ed. of *The Life of Cardinal Wolsey*, &c., Vol. 2, p. 41.

Arrive, for 'arrive at,' is not uncommon in our older writers.

"At that time, many unworthy schollars scambled up into the highest degrees, whose scarlet gowns might seeme to *blush* the wearers ignorance." Thomas Fuller, in *Abel Redevivus* (ed. 1651), pp. 224, 225.

"Thapostles also instituted, that iij. wekes afore the nativite of our Lord, named Christmas, *should be* solennely *fasted*, which constitucion was a whyle kepte universally; but afterward it was resigned to the monkes and religious persones." Thomas Langley, Abridged Translation of Polydore Vergil's *De Inventoribus Rerum* (1546), fol. 116 (ed. 1551).

"Their life was, outwardly, full of painted holinesse, in for-

quoted for the exhaustiveness of his polemic, has

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bearyng fleshe, *fastyng* breade and water every Fridaie," &c. *Id., ibid.*, fol. 134.

> "I have sore *hungred* and *thirsted* ryhteousnesse."
> Bp. Bale, *Kynge Johan* (bef. 1563), p. 83 (ed. 1838).

"Also let hem *merveile* the grete noyse that was abowte hym." Anon., *The Revelation to the Monk of Evesham* (1196 ?), p. 111 (Mr. Arber's edition).

> "But moche now me *merveileth*," &c.
> Poem *On the Deposition of Richard II.* (1399 ?), in *Political Poems and Songs, &c.* (1859), Vol. 1, p. 379.

"Hyt may, peraventure, *be marvelid*, by some men, why one realme is a lordshyp only royall," &c. Sir John Fortescue (about 1471), *Works* (1869), p. 450.

"But that is not to *be mervailed;* for, as I say often," &c. Dr. Thomas Coghan, *The Haven of Health* (1589), Chapter 197.

> "Be ever redy: *provyde* thy deth by tyme;
> For dye thou shalt, that one thynge is certayne."
> Alexander Barclay, *The Shyp of Folys* (ed. 1509), fol. 180; or Vol. 2, p. 122, in Mr. Jamieson's edition.

See also the stanza next after that quoted. Barclay uses *purvay*, for 'provide against,' in *The Mirrour of Good Maners*, sig. B 5 v. (ed. 1570); and *unpurvayde*, elsewhere, for 'unprovided for.' For *unpurveyed*, still earlier, in the same sense, see Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 40 r. *Dysporveyd* is used, as its synonym, by Edmond Paston (1481–1484), in *The Paston Letters* (*ut supra*), Vol. 3, p. 280. *Unprovided*, in the same sense, is used by Ford and Dekker, in Dekker's *Dramatic Works* (ed. 1873), Vol. 4, p. 424; and by Heylin, *Cyprianus Anglicus*, p. 377. *Unprovided*, for 'unforeseen,' 'unexpected,' occurs in Barclay's *Egloges*, sig. D 3 r., 1st col. (ed. 1570); and in his Translation of Sallust (2nd edition, published by Pynson), fol. 14, 46, 53 (*bis*), 58 (*bis*), &c. &c.

"It appears a wonder, that Shimei should *rail* a king to his face." Feltham, *Resolves*, &c. (ed. 1696), p. 53. At p. 69, he uses *accrue* and *bray* as verbs active. Feltham has many such verbs, and a still greater number of uncommon causal verbs.

"Theodosius *repaireth* [*i.e., repaireth to*] Cæsarea." Philemon Holland, Translation of Ammianus Marcellinus (1609), p. 337.

"It is said, by some, that this opinion touching the necessity of expounding and opening the Scripture by preaching, doth derogate from the dignity of the Scripture, and doth seeme to *savour* the

challenged against them one's "ear and English

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doctrine of Popery, touching the obscurity and darknes of the Holy Writ; as though there were such necessity of a Teacher, to come to the understanding of it." Samuel Hieron, *Works* (ed. 1624, &c.), Vol. 1, p. 516.

"But, were it not that in your writings I *savour* a spirit so very distant from my disposition," &c. Heylin, *Certamen Epistolare* (1659), p. 8.

"This forme of speaking *smelleth* the Hebrue phrase." J. Olde, *Antichrist* (1556), fol. 70.

"He had *sneer'd* Sir Thomas Hanmer for changing Sirrah into Sir." Thomas Edwards, *The Canons of Criticism*, &c. (1765), p. 75.

"Thus the armie of ether partie beinge sett in order, the battayle was soe fearselie attempted as whoe shulde say eche man *thristed* [*i.e.*, thirsted] others life," &c. Anon., Translation of Polydore Vergil (temp. Hen. VIII.), p. 81 (Camden Society, 1846). Another instance occurs in p. 110.

"Grace and peace, not that the worlde gevyth, but from God the Father, and oure Savioure Jesu Christ, with increace of the Holy Spryt, be with the, and all that *thurste* the truthe." Anon. (1530), in Mr. Arber's edition of *Rede me and be nott wrothe*, &c., p. 170.

> "And, thoughe that shame may be *wayled* all day,
> Thereof the blott will not be washt away."
> George Cavendish (*ubi supra*), Vol. 2, p. 73.

> "But how they durst presume it, *wonders* me, therefore."
> *Id.*, *ibid.*, Vol. 2, p. 123.

William Sotheby has imitated this; and Charles Lamb once uses *wonder* as a vèrb active to mean 'wonder at.'

For verbs once active, which are now neuter only, *vide supra*, p. 81, note 2.

Contrariwise, when first used, and even as used by Burke, *criticize*—like *critic*, used, as a verb, by Sir William Temple and others, and like the barbarous *critize* of Donne and Barrow, matching which is Dekker's *critist*,—was lame, without the addition of *on*. For *satirize*, followed by *upon*, see Brathwait, *Essays upon the Five Senses* (1635), p. 81 (in *Archaica*, Vol. 2). *Instance*, with *in* after it, was once very common. *Against* was formerly often put after the verbs *encounter*, *malign*, *resist*, *spurn*; *at*, after *admire*, *disdain*, *envy*, *malign*, *quarrel*, *revile*, &c. &c.; *in*, after *exemplify*; *of*, after *account*, *agree*, *censure*, *deceive*, *deem*, *determine*, *discern*, *disesteem*,

associations."[1] With respect to dissonance, whoever discovers it in *justifiable*, *liable*, *pliable*, *suppliable*, and *undeniable*, may consistently discover it in *reliable*, as well,—a word which does not contain a single sibilant.[2] The second argument, "English associations," would set aside, as unbearable, whatever we are not quite familiar with, and, if acted on unsparingly, would debar our language completely from all further amplification or development. We of the nineteenth century must be a most fortunate folk indeed, if, what with our original wisdom and the wisdom we owe to our ancestors, we have brought things to such a perfection, that, henceforth, any reformation must needs be deformation. It is lucky for us, that our distant forefathers who painted themselves with woad, and

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distinguish, divine, esteem, fear, like, lose, marvel, mean, mind, rejoice, reckon, remember, remit, reprove, triumph, understand, use; on, after *complain, insult, rue, wonder; to,* after *befal, believe, beseech, disobey, displease, haunt, indulge, insult, obey, offend, please, profit, remember, resemble, reward, serve, smell, subserve, suit, trespass, usurp,* &c. &c.; *unto,* after *befal, behove, offend, require, resemble,* and *win; up,* after *kill, mourn, soothe; upon,* after *attempt, censure, complain, cross, demur, distinguish, love, mutiny, rail, remember, reply, scan, study, threaten,* &c. For *with,* after *question,* &c., *vide supra,* pp. 96–101.

[1] *Vide supra,* p. 37.

[2] Daily experience proves to us, that, with many people, the sense of euphony is most imperfectly cultivated or developed. It is enough that a word is novel, for them to proclaim it offensive to the ear. Jeremy Bentham must have felt this, when he asked: "Why not *unclearness* as well as *uncleanness*?" *Logic,* Chapter 7, Section 1.

divided their energy pretty impartially between bloodshed and beeriness, were unable to bring a like conceited notion, on their part, to practical effect, for us their posterity.

A very common contention against *reliable* is, that the word is mere surplusage, and that *trustworthy* or *trusty*[1] expresses all we can intend by it. If this were true, inasmuch as we have *trust*, verb and substantive, there would be no need of *rely*[2]

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[1] Stanyhurst (1582) has: "His guyde was *trustful* Achates." Translation, &c. (*ut supra*), p. 27.

[2] Nearly all our old-fashioned dictionary-makers, down to and including Dr. Webster's Editors, make up *rely*, without the slightest ground in science, from *re-* and *lie*. Skinner allows us a choice between *re-* intensive + *ly*, and the French *relier*.

Mr. Wedgwood sees the original of *rely* in the French *relayer*; and "*se relayer* l'un l'autre" long ago had the sense of 'help one another,' 'use *relays*.'

Relye, a verb neuter, once signified 'rally.' "Eche [bataile] hadde a baner, wherto thei sholde *relye*, whan thei were medled with the Saisnes." *Merlin* (1450–1460 ?), p. 281 (ed. 1865, &c.). See also p. 393.

The predecessor of our *relieve*, *releve*,—from *relever* and *relevare*,—once signified 'rally,' as well as 'lift up,' 'rise up,' &c. See the anonymous metrical *Morte Arthure* (about 1440), l. 2278 (ed. 1865); also *Merlin* (*ut supra*), p. 397.

"Soo this turnement and this justes dured longe, tyl hit was nere nyghte; for the knyghtes of the round table *releved* ever unto Kynge Arthur; for the kynge was wrothe, out of mesure, that he and his knyghtes myght not prevaile that day." Sir Thomas Malory, *La Mort Darthur* (1469), Vol. 2, p. 360 (ed. Southey).

"And there the said forreyes *releved* to hym, and so come forward and met me." Thomas Lord Dacre (1513), in Sir Henry Ellis's *Original Letters*, &c., First Series (ed. 1825), Vol. 1, p. 95.

Further, as is seen from the two first quotations in the next note, as well as above, *relye* has signified both 'rally' and 'lift up,' 'raise,' 'exalt,' a frequent acceptation of *relever* in Old French, as

and *reliance:* they must be wholly superfluous. But we *rely*, where we look for support;[1] we *trust*,

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it is of *releve* in Old English; and James Hayward, as late as 1635, used the verb *relevate* in the same sense, found in *Ariana* (1636), p. 152, also.

From these premises it appears as if *relye* and *releve* came to be confused,—as was, probably, the case with *recure* and *recover*,—and that hence resulted the production of *rely*, which seems to have been active before it was neuter. If, without the aid of *relye*, *releve* became *rely*, we have a close parallel to it in *reprie*, for *reprieve*, used by John Lord Russell in 1539. See Sir Henry Ellis's *Original Letters*, &c., First Series (ed. 1825), Vol. 2, p. 99, or *Letters on the Suppression of the Monasteries*, p. 260 (Camden Society, 1843). Besides *reprie*, there are the old *masty*, *pensy*, and *resty*, for *mastive*, *pensive*, and *restive*, and the Scotch *gie*, 'give.' *Baily*, from *baillif*, may, also, be referred to. Add, as not wholly irrelevant, Lydgate's *remue* or *remewe*, for *remove;* since we find, as rimes of the former, "due," "eschue," "stue," and "sue."

Rely, 'polish,' is registered by Elisha Coles (1677).

[1] The verb active *relye* or *relie*, 'rally,'—the latter of which words is, in French, *rallier*, traceable to *re-* and *alligare*,—is found in Roberd Manning and in Barbour.

"Than he cried his signe with high voyce, and *relyed* his peple aboute hym, and yaf hem assaute delyverly." *Merlin* (1450–1460?), p. 553 (ed. 1865, &c.). See also p. 654. At p. 196, we read: "Than the bretheren drough hem togeder to *relied* her peple." A mistake may be suspected here.

Spenser decomposes *rally*, in at least one place, into *really*.

About the middle of the fifteenth century, *relye*, a verb active, had the sense of 'raise,' 'elevate.'

> "To life ay in lykynge that lorde the *relyede*."
> *Religious Pieces*, &c., edited by the Rev. G. H. Perry (1867), p. 87.

Afterwards, *relye*, eventually changed into *rely*, came to signify 'repose,' 'prop,' 'upstay.'

"Therefore [they] must needs *relye* their faith upon the sillie Ministers faithlesse fidelitie." H. T., in Anthony Wotton's *An Answere to a Popish Pamphlet*, &c. (1605), p. 19.

"Let us now consider whether, by our former description of the first age, it may appeare whereon these great admirers and con-

where we apprehend no deception ; and *reliable* and

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temners of antiquitie rest and *rely* themselves." *A World of Wonders* (1607), p. 21.

"No faith her husband doth in her *relie*."
Nicholas Breton (?), *Cornucopiæ* (1612), p. 96 (ed. 1819).

"I omit to speake how these good Fathers, by heretikes, meant those men who, fearing God, *relied* themselves upon his word, and rejected the foolish and superstitious inventions of men." Beard, *The Theatre of Gods Judgements* (ed. 1612), p. 165.

"It may please God to suffer those who have worse purposes, propose to themselves baser ends, or make use of more unwarrantable means, to prosper to our grief and loss, yea, possibly, to our destruction; if it be but for this only, to chastise us for resting too much upon outward helps, and making flesh our arm, and not *relying* ourselves intirely upon him and his salvation." Bishop Sanderson, *Sermons* (ed. 1681), Vol. 2, p. 309.

"The same also dependance, without any great venture, may be *relied* and made upon the present learned rector," &c. Myles Davies, *Athenæ Britannicæ*, Vol. 2 (1716), To the Reader, p. xli.

In three out of these six extracts, *rely* is reflexive. If this use of the verb had been kept up, *reliable*, in the very sense it now bears, would have had the same relation to *rely one's self on* which our more current *available* has to *avail one's self of*.

Instead of *rely on* or *upon*, some oldish writers have *rely to*, *rely of*, and *rely unto*.

"We *rely to* thine hautie behestings." Stanyhurst (1582), Translation, &c. (*ut supra*), p. 113. Other instances occur in pp. 46, 65, 72, 114.

"Poor men *rely* lightly *of* fortune." Robert Greene, *Philomela* (1592), p. 48 (in *Archaica*, Vol. 1).

In what follows, there is, probably, a mere slip of the pen. "After some reflection and hesitation, it became obvious, that the single fact *of* which I could confidently *rely* was, that," &c. Mr. Leslie Stephen, *The Playground of Europe* (1871), p. 208.

"Others, . . . being thereby either taken as destitute of all place of *relying unto*, or else," &c. William Watson, *A Decacordon*, &c. (ed. 1602), p. 18. In his list of errata, however, Watson alters this *relying unto* into *relying upon* ; and it may be added, that, at p. 25, he has "to *relye upon*."

"Let thy providence and promise be my store-house, and the

trustworthy or *trusty*, properly employed, are no less different than their respective verbs. In corollary to this, *rely*, except metaphorically, has not a personal reference, whereas *trust* has; and the best writers who have hitherto practically accepted *reliable*, have applied it to things solely.[1] That many persons use *reliable* instead of *trustworthy*, is, of course, no ground for rejecting it. The penny-a-liners *allude*, in cases where others would *refer*; and, in their dialect, things *transpire*, and only exceptionally *take place*. Yet who, for this

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stocke that I *relie unto*," &c. Hieron, *Works* (ed. 1624, &c.), Vol. 1, p. 707. This extract is from *A Helpe unto Devotion*, the Dedication to which bears the date of 1608.

Phineas Fletcher, as quoted by Dr. Richardson, has *relying in*. Isaac Barrow has *reliance in*. *A Treatise of the Pope's Supremacy*, &c. (ed. 1683), p. 289.

[1] Notably, *The Saturday Review*, by its practice, would justify the application of the term to a person. *Vide supra*, p. 30.

Instead of *reliable*, as applied to persons, certain very recent American writers, I have observed, use *responsible*. They are not likely to have many followers.

Reposeful, of a person, was used, in the sense of *reliable*, by Sir Robert B. Cotton, early in the seventeenth century: "Though princes may take, above others, some *reposefull* friend, with whom they may participate their neerest passions, yet ought they so to temper the affayres of their favour, that they corrupt not the effects of their principallities." *A Short View*, &c. (written before 1627), in J. Morgan's *Phœnix Britannicus* (1732), Vol. 1, p. 68.

Few, probably, would, in avoidance of *unreliable*, have recourse to the archaic *trustless*. "Though, in daily life, we are constantly obliged to act out our inferences, *trustless* as they may be," &c. Mr. Herbert Spencer, *Essays*, &c., Vol. 1 (1858), p. 308.

Credible, of a person, in the wide sense of 'trustworthy,' is common in old authors. For an instance, see Sir John Paston (1478), in *The Paston Letters* (*ut supra*), Vol. 3, p. 222.

reason, would counsel us to reject *allude* and *transpire*[1] absolutely?

Writing elsewhere, and without any thought of *reliable*, I have attempted to ascertain the chief criteria by which to test a new expression, with reference to its philological legitimacy, and, inclusively, with reference to the likelihood of its being adopted for general or special employment. A repetition of a few sentences from a book likely to be unknown to most readers of this monograph, may be held excusable.[2] It has been propounded, then, that, "first of all, a new word ought to supply an antecedent blank; or else, on the score of exactness, perspicuity, brevity, or euphony, it ought to be an improvement on a word already existing." "Secondly, a new word should obey some analogy; and, the less recondite the analogy, the better." "In the third place, a new word should be euphonious. And the inbred feeling of us who

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[1] *Transpire*, for "escape from secrecy to notice," is, in Dr. Johnson's opinion, "lately innovated from France, without necessity." Boswell accounts, probably, for the aversion thus announced: Lord Bolingbroke patronized the word, if, indeed, he did not introduce it. Yet, in what case, it may be asked, may one more reasonably plead necessity in support of a verbal innovation, than where a new word, well-formed, readily intelligible, and no more than two syllables long, is able to do full duty for half a line? Dr. Johnson, in his *Dictionary*, as everywhere else, never forgets his petty personal antipathies. To his thinking, Whigs, anti-jacobites, republicans, deists, and dissenters were very poor authorities for English.

[2] *Modern English*, pp. 171, 173, 183.

use English, is, that a word should not be very long, any more than very harsh."

Reliable expresses what cannot be expressed by any other one word. Moreover, it conveys an idea of constant occurrence. He who would be exact has, indeed, no alternative, if he avoids it, except a periphrasis. The sin of periphrasizing may, however, easily be made much more of than is compatible with sound judgment.

That it fails to comport with an analogy of other than narrow scope, is the single point where, philologically considered, it is weak. But, as it herein fails, just so fail *sportive*, and *talkative*,[1] and *starvation*, and many an expression more, which, nevertheless, for all their irregularity, no one thinks of censuring, now that they are firmly established in usage.

Far from being dissonant, its very smoothness has, in all likelihood, contributed largely to the favour it has obtained. As the popular instinct recognized the acceptableness of *reliable*, so we may be sure that, if we wanted such a kindred

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[1] Habit enlarges our power of endurance indefinitely. If we who make English were more prone than we are to hilarity, *laughative* might be as legitimate as *talkative*, and M. Victor Hugo's *L'homme qui rit* would no longer be untranslateable. Shakespeare's *forgetive* died at the birth, only because it was not worth rearing; and Bishop Wilkins's *unwalkative* cripple not undeservedly stands smitten with chronic paralysis. See, for *unwalkative*, *An Essay towards a Real Character*, &c. (1668), p. 341.

anomaly as *atonable*,[1] 'to be atoned for,' or *connive-able*[2] 'to be connived at,' or *untamperable*, 'not to be tampered with,' it would all the sooner take up with the term, from its inoffensiveness to the ear. We have *objectionable*, for 'liable to objection,' 'to be objected to;' but, if we were without the word, it is hardly probable that *objectable*,[3] were it now

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[1] *Atone*, 'conciliate,' &c., once was common. For 'expiate,' 'compensate for,' also, it has been used, and even in prose, but, very naturally, has taken little root.

"Other sacrifices . . . did . . . *atone* sin," &c. Isaac Barrow, *Works* (ed. 1683), Vol. 1, p. 430.

See also Glanvill, *Scepsis Scientifica* (ed. 1665), p. 57; and Henry Brooke, *The Fool of Quality* (ed. 1792), Vol. 2, p. 145.

"Insults and injuries to kith and kin . . . . . are arranged and *atoned* between the heads of these houses," &c. Dr. G. W. Dasent, *Oxford Essays*, 1858, p. 206.

[2] *Connive* has been made active by Samuel Hieron and Milton; but this use of it has not been ratified by any noticeably large number of writers.

[3] Taken as wholes, *expectable* and *suspectable* are much harsher than *delectable* and *respectable*. And mainly for this reason, no doubt, while the former are comparative strangers in our literature, the latter are employed without hesitation.

Objectable occurs in a passage quoted by Archdeacon Todd, who adds the definition, "that may be opposed"; and this is copied by Dr. Webster. But Dr. Webster's Editors substitute "liable or likely to be objected to"; thus altering the sense, and bringing the word into the same class with *reliable*. It is *object*, 'present as against,' —a sense it still has,—that this *objectable* presupposes.

Archdeacon Todd tried to guide himself, in framing his definition, by Dr. Johnson's first definition of the verb active *object*, namely, "oppose" or "present in opposition." But he blunderingly adds: "The word is now *objectionable*;" and this, he tells us, means "exposed or liable to objection." Yet such is not the signification of his *objectable*; and it thus comes out, that he defined the word in phraseology which he did not understand.

proposed in that sense, would provoke any feeling but that of revolt, and chiefly because of its harshness.

Towards determining whether any given form of speech be allowable, other considerations abstracted, its having been adopted, in serious and deliberate dissertations and essays, by writers of the first repute for their diction, is an argument of undeniable cogency; and, towards availing to set aside, henceforth, the objection so often alleged, that *reliable* is wholly unsanctioned by good writ-

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Dr. Latham, attempting to improve on the Archdeacon, has, under *objectable:* "Capable of being objected to: (*Objectionable* commoner)." One might have expected as much.

The passage above spoken of is subjoined, not as Archdeacon Todd gives it, but, as being indispensable to show what *objectable* means there, with its previous and subsequent contexts.

"As for that depravednesse of mind which they fear may attend the use of these helps of handsomenesse, it is as *objectable* against all those things which either native beauty or art afford, whereof no wise man makes any scruple; yet may they be as much occasions to sin as this, whereof they are so cautious." *A Discourse of Auxiliary Beauty, or Artificiall Han*[*d*]*somenesse, in Point of Conscience between Two Ladies* (ed. 1656), p. 145.

No critic, I suspect, is any longer of opinion that this *Discourse* was written by Bishop Jeremy Taylor. Archdeacon Todd and Dr. Richardson, however, accept the attribution of it to him; and they are followed by Dr. Webster, his Editors, Dr. Latham, &c. &c. In the words of "The Publisher to the Ingenuous Reader," "This Discourse, of which (as I am certainly informed) a woman was not onely the chiefe occasion, but the author and writer," &c. As little is this production Bp. Taylor's as is the *Contemplations on the State of Man*, which, as Archdeacon Churton has proved, was impudently pillaged from Sir V. Mullineaux's translation of a work by J. E. Nieremberg, a Spanish Jesuit.

ten usage,[1] an appeal to facts must be accounted conclusive.[2] Furthermore, an expression which one hears every day from the lips of men and women of the highest culture and refinement, must irresistibly be advanced, in time, from the rank of

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[1] Provided they have written in good faith, those who have made this bold assertion have shown ignorance only. To be unconversant with a matter which, by coming forward to debate it, a man tacitly professes acquaintance with, is censurable. But there are things more censurable than ignorance thus circumstanced; and, among them, is the attitude of the better-informed assailants of the word in question. The fact of the wide and respectable acceptance of *reliable*, though often pleaded in its behalf, many who, in answer to its defenders, would explode the expression, have conveniently ignored. Even so, Shakespeare's "sanctimonious pirate," to make all smooth before him, "went to sea with the Ten Commandments, but scraped one out of the table." *Measure for Measure*, Act 1, Scene 2.

[2] Since the early sheets of this work were printed off, I have met with the following passages, which, for the eminent respectability of their authors, must be allowed to claim notice.

"All that can be done with contemporary history is, to collect and methodize the greatest amount of *reliable* facts and distinct impressions; to amass sound material for the veritable historian of a future day; so consolidating, assimilating, and vivifying the structure, as to do, for the future writer, precisely that which the lapse of time, and the oblivion which creeps over all transactions, must prevent his doing for himself." Miss Harriet Martineau, in an autobiographic sketch (1855), published in *The Daily News* of June 29, 1876.

"The sturdy peasant . . . . . has become very well accustomed to that spectacle, and regards the said lord as his most *reliable* source of trinkgelds and other pecuniary advantages." Mr. Leslie Stephen, *The Playground of Europe* (1871), p. 47.

"But the number of steps in an argument does not subtract from its *reliableness*, if no new premises, of an uncertain character, are taken up by the way." Mr. J. S. Mill, *A System of Logic*, &c., Vol. 1, p. 303 (ed. 1865).

conversational currency to that of phraseology deemed expedient for considerate record; and the prevalence which *reliable* has acquired in common parlance, could hardly fail to secure its eventual establishment in the general language of literature and science. I have often heard the term talked over at length by scholars of the highest eminence; and I have never known even one that viewed it with disapprobation.[1] For several generations, our ancestors largely employed *party*[2] for 'person';

[1] Among real scholars, one, at least, has been bold enough to face the facts touching *reliable*, and so free from prejudice as not to echo the popular clamour against it. I mean Professor W. D. Whitney, one of the soundest and most learned of general philologists. See his *Language and the Study of Language* (1867), pp. 40, 41, or *Language and its Study* (1876), pp. 40, 41.

It is already known to many, that the pungent remarks on *reliable*, which I have quoted from *The New Englander*, in pp. 38 and 39 of this work, are from the pen of the same distinguished writer.

[2] I have before me upwards of a hundred references for it, to writers of the fifteenth, sixteenth, and seventeenth centuries. Even our Bible has it. A single old exemplification of it, and four exemplifications which, to modern eyes, look scarcely reverent, here follow.

"Neverthelesse, the Bisshoppys officeres aunsware this, sayng, that, if sondry persones deliver ij. sondrye presentacions, for to diverse clarkes, to the Bisshoppes officers, for one benefice, that then the said *partyes* shuld sue to the Bisshop at ther cost," &c. William Paston (? 1479 ?), in *The Paston Letters* (*ut supra*), Vol. 3, p. 243.

"Now followeth the description of the *party* to whom it [thankfulness] must be performed: the Lord God of Israel." Samuel Hieron, *Works* (ed. 1624, &c.), Vol. 1, p. 101.

"He that is here meant by 'the horne of salvation' is Jesus Christ. . . . . If he, then, be the *party* whom all the prophets pointed at, as the alone restorer of mankinde," &c. *Id., ibid.*, Vol. 1, p. 108.

but this use of the word, when it appeared to be reviving, happened to strike, more particularly, the fancy of the vulgar; and the consequence has been, that the polite have chosen to leave it in their undisputed possession.[1] But, as to *reliable*, how-

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"There are three *parties* that take up the whole text; and, if I should divide it, I would make those three *parties* the three parts: 1. Mary Magdalen, 2. the angels, 3. and Christ our Saviour." Bishop Andrewes (1620), *XCVI. Sermons* (ed. 1661), p. 354.

"To this act there is a concurrence of two agents. 1. One, the *party* that brought; 2. the other, the *party* that is brought. The *party* that brought is God, under the name or title of 'the God of peace.' The *party* that was brought is Christ, set forth here under the metaphor of a shepheard, 'the great shepheard of the sheep.'" *Id.* (1624), *ibid.*, p. 370.

A score of similar instances might easily be collected from the sermons of Bishop Andrewes.

[1] In the last century, it was not scorned unanimously by the educated.

"The *party* believes himself directed by the voice of the goddess herself." Bp. Lavington, *The Enthusiasm of Methodists and Papists Compared* (1747), p. 390 (ed. 1833).

"The *party* afflicted rageth the more at prayers, mass, holy-water," &c. Rev. John Wesley, *ibid.*, p. 274.

"Neither Lord C——, who had once been jealous of Mr. B——, nor the other *party*, who had had a tincture of the same yellow evil," &c. Samuel Richardson, *Pamela* (ed. 1811), Vol. 4, p. 382.

"The *party* who is possessed with it [fear] will listen to nothing but the dictates of his own terror," &c. Henry Brooke, *The Fool of Quality* (1760,) Vol. 1, p. 212 (ed. 1792).

"It is certain to deprive the *party* who labours under its influence, of all capacity to do the least good office." James Harris, *Three Treatises* (ed. 1765), p. 87.

"He did not examine the wound till after the death of the *party*." *Letters of Junius* (1769), No. 8. In No. 68 there is a similar instance.

Foote puts into the mouth of Lady Riscounter: "As you are the *party* suspected, common policy will point out you for her husband." *The Bankrupt* (1773), Act 1.

ever much it may be a favourite with shopkeepers

"By superstition I would be understood to mean, a devotion which has no foundation in the revealed will of God, and either rests in the imagination of the *party*, or owes its sanction to some misinterpretation or ill understanding of the revelation itself." Rev. Martin Madan, *Thelyphthora*, Vol. 2 (1780), pp. 105, 106.

See, further, Lord Shaftesbury, *Characteristicks*, &c. (ed. 1732), Vol. 1, p. 175; Vol. 2, p. 92; Vol. 3, pp. 318, 368.

Still, there were those, among the contemporaries of these writers, who pointedly reprobated such a use of *party*.

"I went, the following evening, to see the *party* (as Mrs. Foible says), was something abashed at his confidence," &c. Gray (1744 or 1745), *Works* (ed. Mitford, 1858), Vol. 2, p. 173.

Dr. Conyers Middleton uses the Gallicism *party*,—in French, *parti*, 'personne à marier.'

"Several *parties* were proposed to him, and, among others, a daughter of Pompey the Great." *Life of Cicero* (ed. 1750), Vol. 2, p. 332.

"Several *parties* had been offered to her, and, among them, Ti. Claudius Nero, who afterwards married Livia, whom Augustus took away from him." *Ibid.*, Vol. 3, p. 208.

Foote, again and again, in one of his plays, introduces *party*, in this sense, but, it should seem, as an affectation to be laughed at. For example:

"It may be proper to mention, that the gentlewoman, the *party*, is upwards of sixty." *The Commissary* (1765), Act 3, Scene 1.

For older similar instances, see *Ariana* (1636), by an anonymous writer, pp. 174, 224, 257.

Occasionally, *party* has had the sense of 'actor,' 'participator,' &c.

"He had no other way, therefore, of making me amends, than by allowing me henceforward to be a *party* with him in his serious thoughts, as he saw I was resolv'd to be in his hours and exercises of this sort." Lord Shaftesbury (1709), *Characteristicks*, &c., Vol. 2, p. 341 (ed. 1732).

"I return, therefore, to my virtuoso-science, which being my chief amusement in this place and circumstance, your Lordship has, by it, a fresh instance, that I can never employ my thoughts, with satisfaction, on any subject, without making you a *party*." *Id.* (1713), *ibid.*, Vol. 3, p. 408.

"Though I am very little a *party* in the said world, few people,

and their compeers, so little is it confined to that

I believe, are more attentive to it, as a spectator, or receive more amusement from the shifting scenes." Miss Elizabeth Carter (1776), *Letters to Miss Talbot*, &c., Vol. 4, p. 143.

Cowper (1780), referring to two men in conversation, has "one of the distressed *parties*." *Works* (ed. Southey, 1835, &c.), Vol. 4. p. 34.

Dr. Channing wrote, in 1842: "Do you recollect Mrs. Carter's pretty dialogue, in verse, between Body and Soul, and their mutual reproaches? I always thought poor Body was the ill-used *party*." *Correspondence of William Ellery Channing, D.D., and Lucy Aikin* (1874), p. 416.

I now come to *party* and *parties*, for 'person' and 'persons,' in the use of good writers belonging to the present century.

"When my rooms are ready, I shall be glad to see you. At present, it would be improper and uncomfortable to both *parties*." Lord Byron (1808), in *Works* (ed. Moore, 1837), Vol. 1, p. 217.

"Our mutual correspondence on this subject is so similar, that, unless plagiarism were demonstrably impracticable, it might be imputed to either *party*, with every appearance of probability to support the charge." Dr. William Vincent, in *Gibbon's Miscellaneous Works* (ed. 1814), Vol. 5, p. 591.

"Now would I give a trifle to know, historically and authentically, who was the greatest fool that ever lived. I would certainly give him in a bumper. Marry, of the present breed, I think, I could, without much difficulty, name you the *party*." Charles Lamb, *Elia's Essays, All Fools' Day*.

"We all know that lovers are apt to take offence, and wrangle, on occasions that, perhaps, are but trifles, and which, assuredly, would appear such to those who regard love itself as folly. These quarrels may, indeed, be no proof of wisdom; but still, in the imperfect state of our nature, the entire absence of the same, and this, too, on far more serious provocations, would excite a strong suspicion of comparative indifference in the *parties* who can love so coolly, when they profess to love so well." Coleridge, *Aids to Reflection*, p. 103 (ed. 1825).

"Accordingly, another statute afterwards declared, that, although simple subscription was all that was necessary on matriculation, something more was requisite on taking the Degree, namely, a declaration that the *party* believed the whole of these Articles to be

class, to say nothing of its utility, that one may

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agreeable to the word of God." Bp. Connop Thirlwall, *A Letter to the Rev. Thomas Turton*, D.D., &c. (1834), pp. 30, 31.

"The first of these two *parties* was admitted, he found, at once into communion: but the second was ordered to wait for six months, as a penitent," &c. Archd. R. I. Wilberforce, *Rutilius and Lucius* (1842), p. 263.

"While Martin was praying in his cell, the evil spirit stood before him, environed in a glittering radiance,—by such pretence more easily to deceive him,—clad, also, in royal robes, crowned with a golden and jewelled diadem, with shoes covered with gold, with serene face and bright looks, so as to seem nothing so little as what he was. Martin, at first, was dazzled at the sight; and, for a long while, both *parties* kept silence." Dr. J. H. Newman, *The Church of the Fathers* (1842), p. 413.

"Let it carefully be observed, that a point of evidence like this has nothing to do with the question of honesty or dishonesty in the *parties* who give it." *Id., Essay on Ecclesiastical Miracles* (1843), p. 157.

"A patient is dying. The priest wishes to be introduced, lest he should die without due preparation: the medical man says that the thought of religion will disturb his mind, and imperil his recovery. Now, in the particular case, the one *party* or the other may be right in urging his own view of what ought to be done." *Id., Lectures and Essays on University Subjects* (1859), pp. 375, 376.

See also Dr. Newman's *Callista* (1856), p. 80; and *Essays Critical and Historical* (1871), Vol. 2, p. 344.

"In Queen Elizabeth's time, leave to go abroad for the purpose of travelling was difficult to obtain. Lord Burghley, too, when applications for such permissions were made, would frequently call the *party* before him, and examine into what the applicant knew of his own country, and, if found deficient in that knowledge, would advise him to stay at home for the present." Sir Henry Ellis, in *Original Letters*, &c., Third Series (1846), Vol. 4, p. 46.

"When it was enacted, in Bavaria, that no marriage should be allowed between *parties* without capital," &c. Mr. Herbert Spencer, *Social Statics*, p. 8 (ed. 1851).

Dr. Whewell (1853) writes, in his abridged translation of Grotius, Vol. 2, p. 114: "But the private acts of the king are to be considered, not as the acts of the community, but as acts of a pri-

securely predict for it a different destiny. In spite of persistent assertions to the contrary, it is not in the very least degree characterized by the taint of plebeianism.

So much for *reliable*, which, assuredly, has here been discussed in a spirit of candour and equity.[1] The critical process which I have undertaken to subject it to is now concluded. I shall not, however, take upon myself, additionally, to discharge the duty of a judge. Yet, by way of intimating the verdict which the facts of the situation appear to necessitate, I may be allowed to suggest, that the prisoner at the bar is in circumstances not without a parallel. Many a time and often, where

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vate *party*, and, consequently, done with the intention of following the common rule of law."

"Joanna never was in service; and my opinion is, that her father should have mended his own stockings; since, probably, he was the *party* to make the holes in them," &c. Mr. De Quincey, *Works* (ed. 1862, &c.), Vol. 3, p. 221.

See also Vol. 4, p. 336; Vol. 5, pp. 22,153; Vol. 9, pp. 241, 242; Vol. 12, p. 223.

In some of these instances, it may, I know, be contended, that we have a metaphor more or less violently appropriated from the language of the law.

[1] Should the reader unexpectedly be curious to know whether, except for recourse to *reliable*, I find life unliveable, he is entirely welcome to a piece of information which he may consider to be just as valuable as he pleases. In the course of some eight thousand printed pages, mostly quite unknown and altogether likely to remain so, I have never used the word but once. This was in the *Journal of the Asiatic Society of Bengal*, for 1861, p. 195, where, in a foot-note, I have discussed, at some length, the disputed legitimacy of the expression.

appearances have at first pointed to wilful murder, the finding has been acquittal on the ground of justifiable homicide.

Let us go a step further, in contemplating a case where this has been the upshot. The trial is at an end; the supposed offender is discharged; and A, B, and C decide, each for himself, how a person who has been an object of the gravest suspicion is, though formally rehabilitated, to be treated in future. A will have nothing to say to him; B carries himself towards him just as of old; and C is more friendly to him than before he fell under a cloud. In the mean while, outsiders in general are at a loss why A, B, and C, notwithstanding their difference of opinion, should not live in harmony, and consent to drop a question on which they are little likely ever to come to an agreement. For the rest, though, as all impartial observers admit, it was very irregular for X to slay Y, still it is felt to be for the public good, that the troublesome creature is no longer in the way.

That the English-speaking world has benefited by the introduction of *reliable*, is beyond question. Nevertheless, the incurable conceit of *αὐτὸς ἔφα* and *κέκρικα*, on the part of those who have already denounced it, will, doubtless, operate, in the teeth of facts, to their denouncing it still. Nor will they want abundant echoes; seeing that ninety and nine in every hundred of us all, helpless slaves of what

a metaphysician might call the sequacious diathesis, habitually do our thinking and judging by deputy, on almost all matters which call for patient research, for close observation, or even for mental exertion.

ADDITIONS.

Pp. 16–19.—The surmise ventured, as to the earliest appearance of *topsyturvy*, must be amended. Witness, in proof, the passages ensuing.

"The deathe of Canutus didd noe lesse turne all thinges *topsie-turvie* in Denmarcke; for, when as noe man survived to whome of verie righte the regall hereditee was apperteininge, Sweno, the sonne of Hestritha, beegotten of Ulvo the Swetian, currieng favor with certaine of the nobilitee, endevored to obteine the same." Anon., Translation of Polydore Vergil's *Historia Anglica* (*temp.* Hen. VIII.), p. 283 (Camden Society, 1846).

"He tourneth all thynge *topsy tervy*,
Not sparyng, for eny symony,
To sell spretuall gyftes."
William Roy and Jerome Barlowe, *Rede me and be nott wrothe* (1528), p. 51 (Mr. Arber's edition, 1871).

Nor is it safe to look upon *topsyturvy* as certainly a transformation of *topsetturvie*. The former was, perhaps, the older; and it may be that the last syllable of *topsie-* or *topsy-* was suggested by the *-se-* of *upsedown*.

P. 17.—That *up so down* was used in a less strict sense than that of the later *upside down*, may be seen from the following extracts.

"So is than the condicioun of thinges turned *upso doun*." Chaucer, Translation of Boethius, p. 48 (ed. 1868).

"But now certes sheweth it wel how fer fro the sothe, and how *up so doun* is this thing that we seyn, that the bytidinge of temporel thinges is the cause of the eterne prescience." *Id., ibid.*, p. 156.

"Touchyng the ende of their furious discorde,
Poetes make therof no mencion,

Neither tell no meane how they fyll accord,
But if it were by incantation,
Whiche so well coulde turne *up so down*
Sondry thinges of love and of hatred:
And in Bochas of her no more I read."

Lydgate, *The Tragedies gathered by Jhon Bochas*, &c., fol. 11 v. (John Wayland's undated edition).

"But love and fortune hath tourned *upsodoun*
Our grace, alas! our welfare, and our fame;
Hard to recure, so sclaundred is our name."

Id., *ibid.*, fol. 36 v.

"Noble princes, do your beste payne
For to preserve fro rebellyon
The comon people, which stand in no certain,
With every wynde tournyng *upsodoun*."

Id., *ibid.*, fol. 87 r.

"The commons hertes were turned *upsodoune*."

Id., *ibid.*, fol. 96 r.

"All these thynges remembred in certeyne,
Wel considred, and yput in mynde,
There was, in Rome, but fewe suche seyne
To common profit that found was so kynde;
And, tyll I may suche another fynde,
In all thys boke turnynge *up so doun*,
I wyll to hym make no comparison."

Id., *ibid.*, fol. 120 r.

"Agayne his lawe thou were impacient,
And, impertune by persecucion,
Thou dydest favour, and suffre, in thine entent,
That Egipciens dyd their oblacion,
Their sacryfices, and ryte, *up so doun*,
Unto ydols, of frowarde wylfulnesse,
That was of Egipt called chefe goddesse."

Id., *ibid.*, Book 8, Chapter 1.

"Bochas, quod she, though thou turne *up so doun*
The said stories, reherced here in dede,
Folowing the malice of thyne opinion,
Maugre thy wil, forthe I wyll procede
As I began: take therto good hede."

Id., *ibid.*, Book 9, Chapter 3.

"The book of Sortes after that, anon,
Of aventure tourned *up so doun*,
She was named and called Pope John."
Id., ibid., Book 9, Chapter 14.

"His case *up so downe* is cast incontinent."
Id., The Bayte and Snare of Fortune, sig. A 5 r.
(John Wayland's undated edition).

P. 17, note 2, at the end.—Other instances of *v*, instead of an ancient *b*, are seen in *fever*, *prove*, and *savin*, from *febris*, *probare*, and *sabina*. And once we had, for *ascribe*, *ascrive*, from *ascribere*.

P. 18, note 1.—Bishop Andrewes (1621), has *out and in*, for *in and out*. "Hitherto all was well. Now, here, after all this love, after all these favours, even in the neck of them, as it were, comes an unkind word or two, a Noli me tangere, and marrs all, turns all *out and in*. Make the best of it, a repulse it is, but a cold salutation for an Easter-day morning." *XCVI. Sermons* (ed. 1661), p. 361.

P. 19, note 1.—*Up and down*, for 'upside down,' I find to be as old as the time of Lydgate.

"Of this mater wryte I wyll no more:
But aye the tribute and servage of the toun
Procedeth forth, they constreyned were so sore,
Lyke as their lot turned *up and doun*:
For there was made none excepcion
Of high ne lowe, neyther soure ne swete;
But, as it fell, they were sent into Crete."
The Tragedies, &c. (*ut supra*), fol. 13 v.

P. 21, foot.—The following illustrative extracts are in place after the quotation from Holland:

"He that is barrd up in his house is in his garrison with his guard about him, and not so soon *attacqued* by his enemy as he that roaves in the open and unshelterd field." Feltham, *Resolves*, &c., p. 310 (ed. 1661).

"When we think we have progress'd far in the unending circles of laborious science, we only at last, with fruitless sweat, *attach* our own learn'd ignorance." *Id., ibid.*, p. 378.

The edition of 1696 alters Feltham's *attacqued* and *attach* into *attacked* and *attack*, but, at p. 157, retains his *attaques*.

"Yet, by this noyse round the towne, it seems the walls are every where *attach'd*." Sir William Killigrew, *The Seege of Urbin* (1666), Act 5.

"The Queens ship was *attaqued* on every side."

Id., *Love and Friendship* (1666), Act 1.

In the same Act we find, also:

"The frontiers have been frequently *attaqu'd*."

The following passage, if correctly representing the manuscript original from which it is printed, contains, I suppose, an early instance of *attack* as now used.

"In the end, they haveing perfected their security in the towne, and possest themselves of all, they fell to the *attacking* of Newarke," &c. Sir Samuel Luke (1645), in Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 4, p. 248.

P. 23, foot.—Lydgate often has *tache*, the substantive, which he spells *tetche*, *tetch*, and *tatche*. In *The Tragedies*, &c. (*ut supra*), Book 8, Chapter 8, he also writes:

"Next tofore Bochas came Valerius,
A man disposed to ryot and outrage,
Evil-teached, frowarde, and vicious."

Tarage, *tarrage*, or *terrage*, in much the same sense as *tache*, occurs several times in the work just quoted from. Here is a passage from fol. 99 r.:

"Of gentle stockes recken out the issues,
That be discended downe from a royall line:
If they be vycious, and voyde of all vertues,
And have no *tarage* of vertuous disciplyne,
With temporall treasure though they shyne,
As for a tyme sittyng on hye stages,
Without vertue, they are but dead ymages."

"Fro tonges that have a *terrage* of treason,
Stoppe your eares," &c.

Ibid., fol. 24 v.

Lydgate further uses *tarage* as a verb neuter and as a verb active, meaning 'savour' and 'savour of,' in a metaphorical sense.

For another instance of *tarage*, the substantive, in an anonymous poem written about 1429, see *Political Poems and Songs*, &c. (1861), Vol. 2, p. 141.

P. 23, note 2.—Mr. Halliwell has discovered one instance of the

verb *alapat*, namely, in John Melton (1609); and it seems to mean 'attack.' But Shakespeare's verse requires a participle, and that of two syllables: *alapated* would have broken his metre. See *A Dictionary of Archaic and Provincial Words*, &c. (ed. 1872), p. 37.

P. 24, foot.—Among the several senses which Lydgate gives to the verb *attaint*, is that of 'attack.'

"Narcissus, with sorow and dole *attaynt*,
Began first to declare his complaynt."
The Tragedies, &c. (*ut supra*), fol. 28 v.

"But Jupiter, whych hath his vengeaunce seyn,
Howe cruel Cirus with malice was *attaynt*,
From heaven sent a tempest and a reine,
That sodainely the horrible fire was quaynt."
Ibid., fol. 58 r.

For other instances of the verb *attaint*, in some of which it means 'injure,' 'stain,' see fol. 7 r., 26 v., 95 v., 100 r., 131 v., 132 r. In 132 r., it occurs as a substantive, also.

"Attaynt," for *attainted*, has parallels in "depeynt," "depaynt," &c., for *depainted*, fol. 8 r., 36 v., 95 v., and 132 r.; and in "anoynt," for *anointed*, fol. 45 r. We have seen "accounte," for *accounted*, in the third quotation from Lydgate at the foot of p. 115, *supra*.

Sir John Fortescue uses, and in prose, *attaint*, *atte'ned*,—the *-ed* of the latter being equivalent to *-t*,—for *attainted*. See his *Works* (1869), p. 499.

"This noble woman, ... *attainted* with extreme sorowe for her kingdom, which shee had loste in the fifth yeare after she beganne her dominion, with unvanquished corage vanquished and slewe her selfe." Anon., Translation of Polydore Vergil's *Historia Anglica* (*temp.* Hen. VIII.), p. 36 (Camden Society, 1846).

"Within a few days, the duke, goeng forward in his jornie, was *attainted* with such a diseas as hindered his ridinge, whearbie hee was, of necessitee, constreined to hyer the rurals and clownes to carrie him on theyr showlders." *Id.*, *ibid.*, p. 286.

"His foresayd ringe was, with greate veneration, longe preserved in the same churche, bie cause it was medicinalle againste starke and deade limmes, and the fallinge sickenes, if the parties weare towched therewith that weare *attainted* with suche passions." *Id.*, *ibid.*, p. 295.

See also, in the same work, pp. 90, 173, 199, 221.

"And here I make an end of this my complaynt,
Repentyng me full sore of my corrupt mynd.

My lyfe is consumed; my purpose hath me *attaynt:*
Therfore, ye, my frends, whom I have left behynd,
That loved my body, to my sowle be not onkynd;
Remember me, I beseche you: shortly to conclude,
This world and fantzy did me thus delude."

George Cavendish (1558), in *The Life of Cardinal Wolsey*, &c., Vol. 2, p. 147 (Mr. Singer's edition).

Here, as in Lydgate, *attaint* is for *attainted*, and signifies 'injured,' 'ruined.'

"Ah, mighty prince! this king and I am one:
Spoil thou his subjects, thou despoilest me;
Touch thou his breast, thou dost *attaint* this heart.
O, be my father, then, in loving him!"

Robert Greene (1598), *James the First*, Act 5.

Attaint, 'taint,' the verb, once had some vogue. See, for it, Thomas Langley, Abridged Translation of Polydore Vergil's *De Inventoribus Rerum* (1546), fol. 139 (ed. 1551); and Gabriell Harvey, *A New Letter of Notable Contents* (1593), p. 12 (in *Archaica*, Vol. 2).

So we once had *accloy*, *accumber*, *accurse*, *allodge*, *apperceive*, *approve*, *arrear*, *attempt*, for 'cloy,' &c., with the participial adjective *appassionate*, 'passionate,' the substantives *attemperance*, *accountenance*, &c. &c.

The old uses of *attaint*, verb and substantive, receive illustration from the French *atteindre* and *atteinte*.

In the anonymous translation of Polydore Vergil, referred to above, *invade* is found in the sense of 'attack.'

Robert Parke uses *offend* in the same sense, in *The Historie of . . . . China*, &c. (1588), pp. 63, 142, 354.

Lord Herbert has *give on*, for 'make an assault.'

William Rowley's verb *onset* is concreted from an inversion of *set on*, 'attack,' long common, but for which we now prefer *set upon*.

Attack and *attack*, as involving a descendant of the Old Norse *taca*, with the Latin *ad* prefix, are noticeable as being interesting specimens of mongrels.

P. 26, note 1, near end.—Other authorities, in the seventeenth century, for *proclivity*, are Feltham, Isaac Barrow, and the Hon. Robert Boyle.

Older, perhaps, in our language, than *proclivity* is *approclivity*.

"As we perceive, in all kyndes of livyng creatures, naturally, a certayne familiaritie of male and female, procreation of issue, and *approclivitie* to norishe the same, the which procedeth of a natural

lawe engraffed in the heartes of every of them, nature her selfe, that is, God, was auctour of this." Thomas Langley (*ut supra*), fol. 35.

P. 28, note 1.—The following pertinent extract is even older than that from Henry More.

"The noyse of a leafe *being mooved* so affrighteth him, ... that he betaketh himself to his heeles." *Of Ghostes and Spirites*, &c. (1596), p. 14.

P. 33, note 1.—*Contemplable.* Feltham. *Delineable.* Feltham. *Elevable.* Henry More. *Exhalable.* Henry More, Hon. Robert Boyle. *Pacable.* Coleridge.

P. 38, note 1.—Coleridge has *acceptability, adorability, attainability, imaginability, revelability, worshipability,* with *contemptibility* and *defensibility,* some of them oldish, but all of them disagreeable enough; Mr. De Quincey has *immeasurability* and *irretrievability,* with *inexpressibility;* and Mr. J. S. Mill has *believability, incommensurability, inexplicability, interchangeability, knowability, preferability, unbelievability, unknowability, unthinkability.*

P. 44, foot.—*Hableness* was used by Sir Francis Knollys, in 1581. See Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 4, p. 35.

Hability is employed by Thomas Langley (1546), Queen Elizabeth, Archbishop Parker, and Dr. T. Bright (1586).

Sir Thomas Elyot, in 1539, used the adjective *unhabile.*

For *enhabile,* add Arthur Lord Chichester (1610). See Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 4, p. 169.

Inhabile is used by Archbishop Warham, for 'disqualify.' *Vide supra,* p. 105.

Lydgate has *habile,* for the later *habilitate.*

> "They ought, of reason, them selfe to *habyle*
> To have science of phylosophy."
>
> *The Tragedies*, &c. (*ut supra*), fol. 81 r.

Lydgate's "habylytees," in fol. 71 r. of the same work, owes its *h,* I suspect, to his Elizabethán editor or printer.

Thomas Lord Dacre (1521) has the verb active *reable.* See Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 1, p. 282.

P. 45, foot.—Thomas Langley (1546) has the verb active *able;* and so has Samuel Hieron.

Feltham, too, has *estecmable. Doubtable,* 'to be feared,' is used

by Lydgate. Sir John Fortescue has *esteemable*, and also *undoubtably*, connected with *doubt* in its present sense. Further, he has, like Chaucer, *doubtous*, which he used as late as 1471. See, for his *undoubtably*, the foot of p. 184, *infra*; and for *doubtous*, his *Works* (1869), p. 532.

P. 46, foot.—Mr. De Quincey departs from classical analogy, in writing *evadable* and *unevadable*. See his *Works* (ed. 1863), Vol. 6, p. 31, and Vol. 7, p. 272. In Vol. 8, p. 201, he inconsistently has *inevadibly*. Coleridge has, and rightly, *evadible*.

Compare Mr. J. S. Mill's *discussable*. *A System of Logic*, &c. (ed. 1865), Vol. 2, p. 18.

So Dr. Henry More has *refractable*. *Remarks upon Two Late Ingenious Discourses* (1676), p. 100.

But the rights of *-able* and *-ible* were, in former centuries, not nfrequently disregarded.

P. 47, foot.—To express the ideas for which we generally resort to words in *-able* and *-ably*, there are to be found, in our literature, singular ventures of writers who chose to avoid those terminations. A few, not already named, shall here be specified. *Chargeant*, 'chargeable' or 'costly.' Anon., *The Reply of Friar Daw Topias*, &c. (1401), in *Political Poems and Songs*, &c. (1861), Vol. 2, p. 106. *Chargeful*, 'chargeable' or 'costly.' Archbishop Warham, to Cardinal Wolsey, in Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 1, p. 374 (*bis*). *Deceptory*, 'deceivable,' of old. Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 23 r., 139 v. *Honorous*, 'honourable.' George Cavendish (before 1560), *The Life of Cardinal Wolsey*, &c., Vol. 1, p. 2 (Mr. Singer's edition). *Irremediously*, 'irremediably.' Dr. Peter Heylin, *Certamen Epistolare* (1659), p. 268. *Mutal*, 'mutable.' George Cavendish (*ubi supra*), Vol. 2, p. 139. *Suspectious*, 'suspectable,' in several old authors. Thomas Lord Dacre (1521), in Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 1, p. 284.

Doubtful, &c.,—*vide supra*, p. 77, note 4,—being ambiguous, are no ornaments to our language. Spenser's and Drayton's *blameful*, and the latter's *praiseful*,—the senses of which, in like manner, are, obviously, as active as passive,—Horne Tooke couples, with the implication that they are to be admired. He would have got rid of *blameable*, and many of its highly respectable congeners. But his views were rather Draconic, with regard to what he calls "words where the termination *-ble* is corruptly and improperly employed."

Condensible is used by Sir John F. W. Herschel, *Essays*, &c. (1857), p. 663.

Add Paley's *dissectible*, by unaccountable inadvertence instanced, in p. 46, *supra*, as if following classical analogy. Further, *dissectable* is to be compared with *createable*. However, both *dissectible* and *dissectable* are words of very rare occurrence. If *dissectible* be the less unusual form, it is markedly exceptional, and, so far as I know, stands quite by itself.

P. 48, foot.—*Tailles*, 'taxes,' is used by King Henry VI., in a letter bearing the date of 1443. See Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 1, p. 81. For *talys*, the same word, see Sir John Fortescue (about 1471), *Works* (1869), pp. 449, 451, 452. *Taylys*, at p. 463, is one with *entails*.

P. 49, foot.—To come with the quotation from Sir Thomas Browne:

"They, ... desierus to finde newe dwellinge places, *were*, all most all, utterlie *perished* and piened with famine." Anon., Translation of Polydore Vergil's *Historia Anglica* (*temp.* Hen. VIII.), p. 80 (Camden Society, 1846).

"The sonne of man hidder cam,
Not forto destroye eny man,
But to save that *perisshed is*."
William Roy and Jerome Barlowe, *Rede me and be nott wrothe* (1528), p. 112 (Mr. Arber's edition, 1871).

"Having conceived a bad presage, that all the Ministers sent into France, to treat with the Queen Mother and the State, *were perished* in the journey, at last, in the end of March, this year, he took breath a little, understanding that the King was set at liberty and returned into France." Sir Nathanael Brent, Translation of *The History of the Council of Trent*, &c. (1616), p. 35 (ed. 1676).

"And 't would be meere argument of laughter, should any man of a suddaine be told that Hercules is made a god, and that Eurystheus, who enjoyn'd him his labours, *is* dead and *perisht*, and that, neerly adjoyn'd, are to be seene Hercules the servants temple and Eurystheus the masters tombe." Dr. Jasper Mayne (1638), *Part of Lucian, made English*, pp. 240, 241 (printed in 1664).

P. 50, note 2.—M. J. C. Laveaux defends *instable*, and quotes La Harpe's plea for it, that the French has *instabilité*. Mercier's *in-*

gouvernable, also, finds an advocate in him. *Infaisable* he notes, and without objecting to it. *Confortable* he omits. See Vol. 2, pp. 84, 77, 73, of his *Dictionnaire Raisonné des Difficultés*, &c. (ed. 1822).

P. 51, note 1.—It might have been added, that *attaquable* is unexceptionable French.

P. 52, foot.—Sir Thomas More, writing in 1529 (?), uses *conduce* for 'bring about.' "Whereunto the Kings Grace answered, that no creature living, Prince nor pore man, was more lothe to have cummen to the Warre than he, not that more labour and travaile had taken in his mynde to *conduce* the peace which he had undowtedly brought to passe," &c. Sir Henry Ellis's *Original Letters*, &c., First Series (ed. 1825), Vol. 1, p. 299.

P. 53, foot.—Isaac Barrow uses *responsal* for 'sponsor,' in a wide sense of the term. See *A Treatise of the Pope's Supremacy*, &c., p. 225 (ed. 1683).

P. 53, note 1.—"The place chosen was the Cathedral Church, *capable* of about 400 persons." Lord Herbert, *The Life and Reign of King Henry the Eighth*, p. 592 (ed. 1683).

At pp. 206, 292, 520, 634, in the same work, are "*capable* of mercy," "*capable* of . . liberty," &c., where *capable* signifies 'deserving.'

"*Uncapable* of the truth," "*uncapable* of any more [benefices]," &c., used in Brent's Translation, &c. (*ut supra*), pp. 513, 538, are specimens of ellipses which once were very common.

Instead of *incapable*, Feltham has *incapacious*. "'T is like being born a fool. When Nature has doom'd him among the *incapacious* and silly, 't is not in the power of correction or instruction, or in all the arts, to cure him." *Resolves*, &c, p. 263 (ed. 1696).

P. 55, note 3, to come after the extract from Jeremy Collier:

"What such a flattering way of address to all the sex in common could mean, you knew not; unless it were . . . . that beauty was too *communicative* and divine a thing to be made a property, and confin'd to one at once." Lord Shaftesbury, *Characteristicks*, &c., Vol. 2, pp. 195, 196 (ed. 1732).

P. 56.—*Inheritable*, 'qualified,' &c. "Also, by that title, the Kynge, oure soverayne lorde, was, undoutably, *inherytable* to the Roialme of Englond byfore the same Kynge Henry, consyderyngne that he is descended of Lyonell, the elder brother, and the same Henry was

descended of Johne, the yonger brother, as is before openly declared." Sir John Fortescue (1471), *Works* (1869), p. 531.

"Here 's wives enough to have peopled another Canaan, had he [Henry VIII.] had Jacobs blessing; but his three last are childelesse, and the children of the two first are, by statute, declared illegitimate, and not *inheritable* to the crown." Clement Spelman (1646), in the edition, then published, of Sir Henry Spelman's *De Non Temerandis Ecclesiis*, To the Reader, sig. c 4 r.

For other instances, see Lord Herbert (died 1658), *The Life and Reign*, &c. (*ut supra*), pp. 461 (*bis*), 462 (*bis*), 566.

P. 57, foot.—*Unhabitable* is used by Sir John Fortescue, *Works* (1869), p. 486.

Investigable, for 'uninvestigable,' occurs even in the seventeenth century.

Dr. Richardson quotes Charles Cotton for *investigable* in this sense.

"It is the property of mans mind, in all things that are come to effect, to seek no further than to the next causes, and, particularly, in those wherein it is nearliest concerned; and so, setling a judgment upon those alone, without regard to an *investigable* number of other foregoing causes in a longer tract, resolves thereupon to ground the cause of his fortune." Anon., Life of Sarpi, p. vii., in Sir Nathanael Brent's Translation of *The History of the Council of Trent*, &c. (ed. 1661).

The original of this passage is as follows: "È proprietà della mente umana negli effetti non attendere se non alle cause prossime, e particolarmente a quella nelle quali ha essa qualche parte, e sopra queste sole fondare il suo giudizio, senza risguardar ad uno numero *investigabile* di cause antecedenti, che per lunghissimo tratto forma anco il caso e la fortuna." Fulgenzio Micanzio, *Vita di Paolo Sarpi* (1658), p. 6 (Milan ed., 1824).

Investigabile doubtless owes its more ordinary sense to the influence of *investigabilis* as used in the Vulgate. From the *Vocabolario della Crusca* (ed. 1729–1738), it appears that an author gave it this sense in 1515. Francesco Cardinali, in his *Dizionario* (ed. 1852), remarks that this adjective, in the acceptation of "che no si può vestigare," "è voce equivoca e da fuggirsi."

Filippo Ugolini suggests a remedy: "*Investigabile*, per 'non vestigabile,' è ammesso dalla *Crusca*, come dice il Parenti; ma, siccome questa voce serve comunemente per significare 'che può investigarsi,' per fuggire un brutto equivoco, sarà meglio usare della parola *imperscrutabile*, in luogo di *investigabile* nel primo signifi-

cato di 'non vestigabile.'" *Vocabolario di Parole e Modi Errati*, &c., p. 148 (ed. 1861).

Vestigate, 'investigate,' is used by George Cavendish (1558, *ubi supra*), Vol. 2, p. 4. The Dictionaries name only the lexicographer Cockeram for it; and one may often well doubt whether words which he gives are not mere proposals of his own.

P. 58.—*Confirmable*, 'corroboratory.'

"The report of this wall is helde to be a verie truth, for that it is affirmed by all the Chinos that doo traficke to the ilands Philippinas, and to Canton, and Machao, and bee, all, *confirmable*, in their declaration as witnesses, because they have seene it," &c. Robert Parke, *The Historie . . . . . of China*, &c. (1588), p. 19.

Execrable, 'joined with execration.'

"As touching those which suppose that divels ought to be cast out with conjurations and *execrable* cursings, I will entreat in the end of this my booke." *Of Ghostes and Spirites*, &c. (1596), p. 198.

Damnable, lamentable, &c. have been similarly used, as is shown in the foregoing pages.

Exactly like the use of *execrable*, instanced above, is that of *exsecrabilis*, in Livy's "odium *exsecrabile*" and "*exsecrabile* carmen."

Horne Tooke would have considered these peculiarities in the language of Livy as a very valuable corroboration of the now exploded theory, that *-abilis* came from the northern *abal*. For "*exsecrablie* carmen," for instance, means, very nearly, 'charm having the virtue of execration.' *Vide supra*, p. 44, foot.

P. 58, foot.—Subjoined are good instances of *immortal* and *immortally* as once rather freely employed:

"Than he besowght ayd, wherby, throwgh his *immortal* benyfyt, he might returne safely unto his owne nobylytie," &c. Anon., Translation of Polydore Vergil's *Historia Anglica* (*temp.* Hen. VIII.), p. 208 (Camden Society, 1844).

"He gave unto the nobylytie and gentlemen *immortal* thankes," &c. *Id., ibid.*, p. 226.

"Pleasith hit youre Honor, aftyr my most humble dewty, with *immortal* thancks for youre inestymable goodnes towarde me, ever, att my nede," &c. Stephen, Abbot of Hales (1538), in Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 3, p. 223.

"But King Edward, rejoysing *immortally* for the victory," &c. Anon., Translation of Polydore Vergil (*ut supra*), p. 153 (Camden Society, 1844).

P. 58, note 1.—*Stable*, as a verb active, occurs in Gower. See

Political Poems and Songs, &c. (1861), Vol. 2, p. 8. In the same work, Vol. 1, pp. 373, 404, in a poem entitled *On the Deposition of Richard II.*, conjectured to date in 1399, we find *stable* as a verb neuter.

P. 59.—*Inconsolable*, 'unable to afford consolation,' apparently. "Yet, sins being the works of darkness, we prefer the *inconsolable* darkness before the pleasure of the brightest ray." Feltham, *Resolves*, &c., p. 279 (ed. 1696).

Indeterminable, 'indeterminative.' This adjective is implied by the adverb found in the ensuing quotation.

"For our Lorde sayde not, in his forsayd juggement, that a woman shuld be under the power and lordshipp of all men, or of many men; but he sayd, indiffinytely or *indetermynably*, that she shulde be under the power and lordshipp of man; which is true, yf she be under the power or lordshippe of eny man." Sir John Fortescue (1471), *Works* (1869), p. 533.

Penetrable, 'able to penetrate,' 'penetrating.'

> "For whiche let prynces of noble policy
> Beware of tonges double and disceyvable,
> Whiche with their venym infect eche compan
> Their poynaunt poyson is so *penetrable*:
> To folke absent it is mischevable;
> So depe freteth their serpentyne langage,
> Causing, in princes, their yre may not asswage."
>
> Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 86 r.

Provisable, 'ready to provide' (?), implied by *provisableness*. "I thynk the dulceness used to the Duke procedeth of the apparence of the Kings own humor, which, if it come of myldnes of nature, I am glad, and, if it come of the late memory of the counterfayted *provisableness* of the Duke with pleasyng, I hope tyme will spend those concepts," &c. Lord Burghley (1582), in Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 3, p. 101.

Quite possibly I have mistaken the sense of the obscure word here instanced. Does it rather mean 'procurableness'?

Punishable, 'punitive.' "But, were a man injoyn'd to this, that did not like it, how tedious and how *punishable* to him would it prove!" Feltham, *Resolves*, &c., p. 281 (ed. 1696).

P. 60, note 1.—"Astouching that poynt, forsomuch as Esterday falleth the viijth day of April, the nighnesse of the said feast and your passage over seye considred, we thought it might not be before the xxth of the said monyth, wherunto they wer somwhat

agreable, for that tyme." Charles Duke of Suffolk, and others (1514), in Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 1, pp. 249, 250.

Dean Richard Pace wrote to Cardinal Wolsey (1521?): "Hys Hynesse . . . . . is condescendydde and *agreable* to every thynge desyrydde by your Grace." *Ibid.*, Second Series, Vol. 1, p. 287.

"And to procede to examine theyme that shall paye of thar landes or moveables frome twenty pounds downeward, tyll thoes that be now examined wilbe enduced and *agreable* to this demaund, I thinke it shuld not be profitable." Archbishop Warham, *ibid.*, Third Series (1846), Vol. 1, p. 366.

"And she, having both a very good wit, and also an inward desire to be revenged of the cardinal, was as *agreeable* to their requests as they were themselves." George Cavendish, *The Life of Cardinal Wolsey*, &c. (*ut supra*), pp. 69, 70.

See also pp. 59, 60, 323. At p. 76, *agreeable*, in the same sense, is connected with 'wherewith.'

"Thus have I satesffyed my said sone of Mr. Cawyrden his mynde, and of myn own also (which ys myche *a greable* to the same)," &c. Sir William Fitzwilliam (1558), in Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 2, p. 262.

"I fynde hym *agreeable* to doo good to yowr marehants more then to anie other natyon." Edmond Hogan (1577), *ibid.*, Third Series, Vol. 4, p. 23.

Greable, instead of *agreeable*, occurs in a poem referred to the year 1401, *The Reply of Friar Daw Topias*. See *Political Poems and Songs*, &c. (1861), Vol. 2, p. 112.

Agreeable, 'concordant,' once had some vogue.

"Whosoever dare flatly deny these manifold and *agreeable* testimonies of the olde and new writers, he seemeth unworthie, in my judgement, of any credit, whatsoever he say." *Of Ghostes and Spirites*, &c. (1596), p. 97.

Disagreeable, 'discrepant,' qualifying "opinions," is found at p. 103 of the same work.

P. 61.—*Arbitrable*, 'arbitrary.' Sir Henry Spelman, *De Non Temerandis Ecclesiis* (1613), pp. 1, 8 (ed. 1646).

Compliable. The Rev. Richard Mountagu has *incompliable*, 'indisposed to comply,' in his *Appello Cæsarem* (1625), p. 60.

The first dictionary, I believe, in which *incompliable* appears, is that of Dr. Worcester, the edition of 1846. The word is there marked with an asterisk, to show that it had not previously been

recorded. As authority for it, we find "Dr. Allen." And this name is added, by Dr. Worcester, to "between fourteen and fifteen hundred additional words," which, he tells us, in his Preface, had been collected and furnished to him by the said Dr. Allen. In his enlarged *Dictionary*, published in 1860, these words are retained, often with "Dr. Allen" or "Allen" noted after them. Elsewhere, however, there is no mention made of him. Under these circumstances, who would not suppose that Dr. Allen was intended to be represented as a user of the words for which he is thus named?

P. 61, note 1.—*Conform*, 'conformable,' is used by Edmond Harvel (1535), Thomas Lord Cromwell and others (1536), Francis Earl of Bedford and Thomas Randolph (1566), Dr. Thomas Wright, Dean John Gordoun (1612), Dr. Donne, Dr. Peter Heylin, &c. These references are in addition to the quotations given in dictionaries.

P. 62.—*Indeclinable*, 'without deviation,' an adjective presupposed by *indeclinably* as used in the extract which here follows:

"I have learned, loved, admired, and proposed unto my selfe to follow *indeclinably*, not onely the discipline of the Church of England, ... but the whole and entire doctrine of that Church," &c. Rev. Richard Mountagu, *Appello Cæsarem* (1625), p. 111.

Dr. Webster's Editors have the article: "*Indeclinably*, adv. Without variation of termination. Mountagu." In the edition of Dr. Webster's *Dictionary* published in 1848, there is, however: "*Indeclinably*, adv. Without variation. Mountagu," borrowed, without acknowledgment, from Archdeacon Todd. Thus the Editors aforesaid, marring the handiwork which they try to improve, while defining *indeclinably* in a sense not that of Mountagu, name him as warrant for that sense, and ignore his own very peculiar sense of the word altogether.

It is disagreeable to have so frequent occasion to point out flaws in a dictionary which, for many years, I have recommended as incomparably less unsatisfactory than any other.

To return to Archdeacon Todd, it is evident that he supposed himself to have read the learned and unscrupulous Mountagu's *Appello Cæsarem* pretty thoroughly; and he has certainly extracted from it a good number of words like *conculcate, conject, engarboil, enlargedly, irrepentance, mirksomeness, rememoration;* with *disinvalidity*, for 'invalidity,' on which he makes no remark; and the somewhat portentous *oggannition*, a politic substitute, perhaps, for

yelping, on the part of a man who was angling for episcopal honours. But the Archdeacon did his work in a most slovenly manner. Otherwise, presumably,—for he registers Mountagu's verb neuter *gibberish*,—he would have registered the substantives *articler*, *conformitant*, *disposedness*, *figurist*, *misbeing*, *non-consentient*, *noveler*, *partiary*, *repugnant*, *significatist*, *superstructive*, *surroundry*, *symbolist*, *tendry*, *vouchee*; the adjectives *circumsistant*, *incompliable*, *ingredient*, *pontifician*, *rememorative*; the verbs active *amolish*, *beetle* (beat), *bered*, *propalate*; the verb neuter *pelagianize*; and the adverbs *disjoinedly*, *disposingly*, *interrogatorily*. Further, he might have adduced Mountagu for *shaw-fowl*, which he leaves as Dr. Johnson left it, unsupported by any authority; and for *hereabout*, 'concerning this,' which, though extremely common in our older literature, no lexicographer, it seems, has yet noticed.

Most of Mountagu's words which I have specified are still wanting in our Dictionaries; and such of them as are there,—*disposedness* and *disposingly* excepted,—are supported by later, sometimes by very late, authorities. His unusual senses of words, neglected by Archdeacon Todd, I have, for brevity, not adverted to.

P. 62.—*Descendable.* This term is of good age, in the language of lawyers.

"And, in like forme, the Duke of Lancaster and the Duke of Yorke, which had wedded two daughters of the house of Spaine, shuld have had that realme, if the croune therof had be *descendable* to heires females, as it was not." Sir John Fortescue (*temp.* Hen. VI.), *Works* (1869), p. 497.

Another instance of it occurs in p. 526.

Flaskisable, 'variable,' 'inconstant,' 'fickle.' This interesting word is used twice by Lydgate, in *The Tragedies*, &c. (*ut supra*):

"Fortune, of kynde, is so *flaskysable*,
A monstruous beast departed manyfolde,
A slydyng serpent, tournyng and unstable,
Slipper to gripe, on whom there is no holde,
As in this boke declared is and tolde:
Her power preved on princes recheles,
Recorde, with other, on Agathocles."

Fol. 108 v.

"Reken up in Affrike the cityes and the touns,
Great Cartage, with castels defensable;
Reken in Asie the great possessions,
Wyth revenues very innumerable;

Reken their tryumphes, of prise incomparable;
Whych considred, ye may a myrour se,
Howe the guerdons be false and *flaskysable*
Of them that do for any comonte."

Fol. 126 r.

The primary base of *flaskisable* I saw to be an archaic form of *flash ; flasked* being found in *The Ancren Riwle*. But, that either the rhematic termination *-ize*, or the substantival termination *-ise*,—as in the old *brigandise, covetise, faintise, gallantise, galliardise, gormandise, niggardise, palliardise, quaintise, recreandise, riotise, sluggardise, truandise, valiantise, warrantise*, in *franchise, merchandise, treatise*, &c., and latent in *cowardice*,—was added to *flask*, towards arriving at *flaskisable*, seemed to me a view quite untenable.

Having submitted the word in question to a very eminent philologist, the Rev. Mr. Skeat, I am enabled to give its true analysis. Mr. Skeat regards *flaskise* as alternative with *flaskish*,—as the spelling might have been,—a verb ; and he connects *flask* with *flick* and *flicker*, and with the provincial *flasker, flacker*, and *flisk*. Going further afield, he points to the Swedish *flaksa*, 'volitare,' and to the Icelandic *flaka*. *Flask*, 'flash,' is, then, a mere metathesis of *flaks-*, a stem of Scandinavian origin.

All this may safely be accepted as scientific and final. On *flaskise*, however,—which, entirely modernized, would be *flashish*,—I have a few words to offer.

It has been well shown by M. Brachet,—in his *Historical Grammar of the French Tongue*, pp. 121 and 131 of the English translation,—how the sibilant, single and double, originated in, for instance, *fleuris, fleurais, fleurissant*, &c., matching with the infinitive *fleurir*. Now, in Chaucer, we find, instead of *accomplish, cherish*, and *embellish*, *acomplise, cherise*, and *embelise*, together with *blaundisse, establisse, languisse, perisse, punisse, ravysse, replenisse, vanisse*, &c. &c., in which he chooses to double the sibilant. Whence the *-ise* or *-isse* of these verbs? The probability seems to be, that it was determined by the presence of the *s* in the oftenest heard inflexions of the parent French verbs. But, already in Chaucer's time, as his *betrasshe, crampish, definishe, languysshe, warish, blaundyshing*, and *inorsched* bear witness, the sound of *s* was beginning to give place, in many cases, to that of *sh*.

Chastie and *chastysen*—the latter being unanalogical,—both occur in Chaucer. His *betraise* or *betrasshe*, 'betray,'—like Lydgate's *traysh*, in the same sense,—and his *diffinisse* or *definishe*, 'define,' were superseded by forms more euphonious. And so it was with

his *hastisè*, 'hasten,' which,—comparable with his own *chastysen*, and with the speculative *bruisise*, 'bruise,'—is contrary to early analogy, as are his and Lydgate's *crampish*, and his *puplisse*, 'publish,' and also his *warice* or *warish*, with which may be named *flaskise*, spoken of above. Such, too, are our *admonish*, which succeeded *amoneste*; *astonish*, instead of the old *astone*; and *famish*, *publish*, *relish*.

Regularity would have given our forefathers *amortish*, not *amortise*; and it would have given us, for *choose*—once *choise*,—and *rejoice*, verbs ending with *-sh*. Sir John Fortescue has, instead of *distinguish*, *dystyngwye*, an operose way of writing *distingue*; and it is justified by *distinguer*, which has supplanted the Old French *distinguir*. Lydgate's verb *feeblish*, considered as based on *afeblir* apheresized,—for *faiblir* is modern,—is quite according to rule, as is its progeny, his *enfeeblish*. And similar is his *poverish*, deducible from the Old French *apovrir* shorn of its first syllable. In passing, our *nurse* is not broken down from *nourish*; the two words coming, respectively, from *nourrice* and *nourrir*. As to the presence of an unetymological aspirate, we have it in *abash*, *crush*, *cushion*, *fashion*, &c. &c., and also in numerous words where *sh* represents an ancient *sc* or *sk*.

I am well aware that I have here only glanced at a point which would easily furnish matter for a long dissertation.

P. 62, note 4.—The Rev. Richard Sheldon has been quoted as using *unerrable*. *Inerrability* occurs in the *Eikon Basilike*, Chapter 11.

P. 63.—*Permanable*, 'permanent,' 'perdurable.'

"It doth courages renue agayne and glade,
Whiche may be called frute of the tree of lyfe,
So *parmanable* that it will never fade,
To the five wittes greatest restoratyfe."

Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 92 v.

Removable, 'fickle,' 'changeable.'

"The common people may hote and crye fast,
As theyr heartes stedfast were and stable;
But, at a nede, theyr promyse wyl not last,
Of theyr corages they be so *removable*."

Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 96 r.

Removeable, 'liable to pass to another.'

"Trust never, in your opinions,
But that your power is eche day *remevable*:

Be not made blynde in your discrecions,
But considre, by examples resonable,
The eye of fortune, lyke hasarde, retournable."
Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 126 r.

Another form of the neuter *removeable* is *remuable*.

"In this world here is none abidyng place,
But that it is by processe *remuable*."
Lydgate, *Minor Poems* (ed. 1850), p. 122.

M. Bescherelle states that *remuable* has been used by Madame de Staël and M. de Sismondi. M. Littré produces two testimonies of its being some centuries old.

Returnable. This word, as used in the following passage from Lydgate, seems to be neuter:

"Disceyte deceyveth, and shalbe deceyved;
For, by disceyte who is disceyvable,
Though his disceyte be not out perceyved,
To a disceyvoure disceyte is *retournable*."
The Tragedies, &c. (*ut supra*), fol. 62 r.

Lydgate has *returnable* in the sense of 'likely to turn away,' also. See the end of the third verse at the head of this page.

P. 63, note 4.—*Prevail*, as a verb active.

"If man would marke wel how peny him *prevayleth*,
A mervaylous thyng it wer for to consider."
Lydgate, *The Bayte and Snare of Fortune*, sig. A 5 r.
(John Wayland's undated edition).

Another like instance is seen there under sig. B 3 r.

"But, for a conclusion, all ther wrenches, wyles, and gyles shall nothyng them *prevaile*, &c. Richard Layton (1538), in Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 3, p. 161.

"What myght thy conquests and all thy victorye
The *prevayle*?"
"And dyvers noble victoryes, as the history doth express,
That he atchyved, to the honor of the town,
Cowld not hym *prevayle*, whan Fortune lyst to frown."
George Cavendish (*ubi supra*), Vol. 2, p. 81.

"Nearcus, how would you *prevaile* my dreams?"
Sir William Killigrew, *Love and Friendship* (1666), Act 2.

Prevail, 'be of avail,' may be exemplified out of Lydgate.

"Syth to you nothynge may more *prevayle*,
Than true subjection expert in porayle."
The Tragedies, &c. (*ut supra*), fol. 45 v.

Below is another instance of the substantive *prevail*,—there meaning 'help,'—from an anonymous poem supposed to have been written about the time of Edward IV.

"Take hed to my lessoun that y have schewyd here;
For yt ys necessary to every clothyer,
And the most *prevayle*, to theym, that may be founde,
Yf they wylle take hede therto, and yt undyrstonde."
Political Poems and Songs, &c. (1861), Vol. 2, p. 285.

P. 64.—*Vailable*. See, for it, Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 95 r.; and old quotations in Lord Herbert, *The Life and Reign*, &c. (*ut supra*), pp. 403, 404.

P. 65, foot.—Philemon Holland has *prenable*; and Lydgate—at least as printed,—has *pregnable*. See, for it, *The Tragedies*, &c. (*ut supra*), fol. 146 r. *Impregnable* occurs in fol. 162 v.

"Being out of hope that it was *preignable* by assault," &c. Anon., Translation of Polydore Vergil's *Historia Anglica*, p. 14 (Camden Society, 1844).

P. 67, foot.—*Irrationabilities* is found in Feltham's *Resolves*, &c., p. 270 (ed. 1696); and this is the reading of the best edition of all, the eighth, that of 1661. In the worthless twelfth edition, published in 1709, the reading is *irrationalities* (p. 466). The "language," in that edition, as the title-page informs us, is "refin'd,"—chiefly, it appears, by largely putting an apostrophe instead of *e*. Occasionally, however, the refiner goes further. He ends Feltham's famous *Epitaph* with

"Here Charles the First, *Second to none, here* lyes,"

instead of the true reading:

"Here Charles the First, *and Christ the Second*, lyes."

Docible is used by Robert Parke (1588).

P. 66, note 5.—*Hospital*, 'hospitable,' is used by James Sempil (1619), and also by Lord Herbert.

P. 68, note 7.—With *viable* may be mentioned, as a neoterism, *negligible*. But it is hardly to be condemned, if restricted to technical use, for the purpose of expressing 'which may be neglected,' as infinitely small quantities in mathematics. *Negligible* is thus used by Sir John F. W. Herschel, in his *Essays*, &c. (1857), p. 541. Doubtless it has been taken from the French *négligible*.

P. 70, note 1.—Instead of *accustomable*, Cardinal Bainbridge, writing in 1514 (!), used "accustommat," *accustomate*. See Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 1, p. 232.

P. 71.—*Memoriable*, 'deserving of memory.' This word occurs in *The Libel of English Policy*, an anonymous poem which has been referred to about the year 1436.

"Of Englysshe kynges was none so commendable
To Englysshe men, ne lasse *memoriable*
Than Cirus was to Perse, by puissaunce."

Political Poems and Songs, &c. (1861), Vol. 2, p. 194.

Mischiefable, 'full of mischief, *i.e.*, misfortune.'

"Way all togyder, cast them in balaunce:
Set, to, of Cesar the *mischevable* chaunce,
With his periody sodayne and envious,
Murdred at Rome by Brutus Cassius."

Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 150 r.

Partable, 'having a share.' Lydgate—whose name should be at the end of the line, and not where it is,—uses this word in *The Tragedies*, &c. (*ut supra*), fol. 34 v., 44 v., 51 r., 60 v., 68 r., 144 r., 154 r., &c. &c.

P. 71, note 3.—Dr. Richard Crakenthorpe uses *leisurably*. See *A Sermon*, &c. (1609), sig. E 2 v.

P. 72.—*Pasturable*. "For, in a manner, al things of the earth hath some thinge alimentarie and *pasturable* for all living creatures, which may evidently appeare by comparing of nature." Dr. T. Bright, *A Treatise of Melancholy* (1586), p. 17.

P. 73, note 1.—*Disprofitable*, 'unprofitable,' is used by Edward Hall, the historian, and also in *Of Ghostes and Spirites*, &c. (1596), To the Reader.

Unavaluable, 'beyond estimation;' a word defensible on the ground of analogy, but quite superfluous.

"For not only the estate went to wrack, but neglected my education and breeding, a loss to me *unavalleuable*." Sir Thomas Knyvett (1638), in Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 4, p. 211.

Probable, in the sense of 'plausible,' 'specious,' 'colourable,'

was long common. Many additional references for the word thus used might be given, as to Bishop John Fisher, Thomas Langley, Clement Spelman, Edward Lord Herbert, Dr. Jasper Mayne, and the Hon. Robert Boyle.

Instead of *probable*, *proveable* has been used.

"*Provabyll* conjectors," *i.e.*, 'probable conjectures.' Bishop John Clerk, to Cardinal Wolsey, in Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 1, p. 320.

Proveable, 'plausible,' is used by Robert Parke, *The Historie of . . . . . China*, &c. (1588), p. 230.

P. 75.—*Defameable*, 'defamatory.'

"And, in this while, of hatefull cruelte,
Scilla contrived letters *diffamable*,
Wherby five hundred out of that cite
Were falsly banished, citezins notable."
Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 140 v.

Defensable, 'defensive,' 'affording or offering defence.'

"The royall lyon, of morall gentry,
Among beastes of force incomperable,
Preveth not his power, nor his regaly,
Gayn beasts prostrate which be not *defensable*."
Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 86 r.

"And Kyng Dary of folkes *defensable*
Brought to the felde a people incomparable."
Id., *ibid.*, fol. 103 r.

See also fol. 126 r. and fol. 127 v.

P. 75, note 2.—"*Defensibly* arrayed" was used by Henry VII. in 1595 and 1597. See Sir Henry Ellis's *Original Letters*, &c., First Series (ed. 1825), Vol. 1, pp. 21 (*bis*), 33. In the same work, Second Series (1827), Vol. 1, p. 141, Edward IV. has "the saide ship, . . . *defensibly* arraied;" and, at p. 166, Richard III. (1484) has "subgietts . . . in their moost *defensible* arraye." And similar passages are very numerous.

P. 77.—*Mischiefable*, 'mischievous.' See Lydgate, in the fifth verse of the quotation for *penetrable*, given at p. 187, *supra*.

Painable, 'painful.' Lydgate has, in the same sense, *penible*. *The Tragedies*, &c. (*ut supra*), fol. 21 r.

Lydgate might have been quoted for *convenable*, *convenably*, *covenable*, *customable*, *delitable*, *importable*, *semblable*, *semblably*, *un-*

mercíable, and *untreatable*. Add *corrumpable*, *earable*, *plicable* (pliable), *unmutable*, &c. &c.

Poisonable, 'poisonous.' It is used by Lydgate, and by Dean John Gordoun, Ἐνωτικόν (1604), p. 6; and *poisonful* is used by Dr. T. Bright, *A Treatise of Melancholy* (1586), p. 20; and by Dr. William Spurstowe, *The Wels of Salvation Opened* (1655), pp. 33, 41.

Strainable, 'violent.' Mr. Halliwell quotes Holinshed and Edward Hall for this word; the former writing *streinable*, and the latter, *strenable*. Its adverb, also, occurs. "And ever the wynde at south-west, soo *stragnably*, that we can bere noo sayle to lye by." William Earl of Southampton (1522 ?), in Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 1, p. 223.

Striveable, 'violent,' implied by *striveably*.

"Sir, we had not ben at an ancre at the forland, but the wynd . . . upp at the norther burd so *stryvably* that we cowd ryd no lenger ther withowt gret danger," &c. Sir Edward Howard (1513), in Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 1, p. 215.

P. 78.—*Unmeritable*, 'unmeritorious.' It ought not to have escaped me, that this is used by Shakespeare.

P. 78, note 1.—I may add James Sempil (1619), the Rev. Richard Mountagu, and Dr. Thomas Fuller to the six authorities I have named for the verb active *quarrel*, a verb which was unknown to Dr. Johnson.

P. 81, note 2.—*Complain*, as an active verb, is very common in Lydgate. George Cavendish used it in 1558.

The list of verbs there given might, no doubt, be largely amplified. For additions to it, see the quotations in pp. 154–156, *supra*. And I may name also *assent*, *consent*, *consist*, *falter*, *officiate*.

P. 83.—*Dependable*, 'to be depended on.' Sir John F. W. Herschel uses this word on two occasions.

"Some small, but not unimportant, systematic deviations have been pointed out by M. Erman, which a resumption of the calculations, with more *dependable* data, will, no doubt, cause to disappear." *Essays*, &c. (1857), p. 92.

"We might apply these numbers to the case of giants and dwarfs, if we had any *dependable* data from which the mean human stature and its probable deviation could be ascertained." *Ibid.*, p. 402

The dissertations here quoted from appeared in *The Quarterly Review* for 1840, and in *The Edinburgh Review* for 1850, respectively.

P. 87, end of note.—Instances of *dispense with*, governing a person, might be produced to almost any extent. A few more references for the phrase here follow. Bp. John Longland (1525?), in Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 2, p. 77 : Anon., *A Proper Dyaloge*, &c. (about 1529?), in Mr. Arber's edition of *Rede me*, &c., p. 158 : Sir Thomas Smith (1572), in Sir Henry Ellis's *Original Letters*, &c., Second Series (1827), Vol. 3, p. 17 : Robert Parke, *The Historie of . . . . . China*, &c. (1588), p. 400 : *Of Ghostes and Spirites*, &c. (1596), p. 124 : Edward Lord Herbert, *The Life and Reign*, &c. (*ut supra*), p. 252.

P. 88, note 1.—*Dispense with*, 'allow.'

"This marriage . learned men did, also, generally so detest, as they held it to be more than the Pope could *dispence* with," &c. Edward Lord Herbert, *The Life and Reign*, &c. (*ut supra*), pp. 245, 246.

P. 89, foot.—Milton's *dispense*, 'dispensation,' is not without precedent. It is found in Lydgate, *The Tragedies*, &c. (*ut supra*), fol. 10 r., if I understand the passage aright.

P. 91, foot.—Where Lord Herbert is referred to, add p. 353, for "the Pope cannot *dispence* against the Law of God."

A little lower down, the following passage, from the same work, p. 559, is in place :

"The King, by proclamation, *dispensed* eating of white-meats in Lent," &c.

Dispense, 'exempt,' governing a person, has long been good English. Andrew Boorde, writing in 1534 (?), has "Y was *dyspensyd of* the relygion," &c., and "I was . . . . *dyspensyd with* the relygyon by the Byschepp of Romes bulls," &c. Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 2, p. 302. The Hon. Robert Boyle, too, uses it, in *Occasional Reflections*, &c. (ed. 1669), p. 308. In *Modern English*, I have quoted, for it, Dr. Johnson, Gibbon, William Godwin, Shelley, Lord Macaulay, and Dr. J. H. Newman ; and I might have added Mr. J. S. Mill.

P. 92, foot.—*Dispensable*, and also *dispensative*, strangely used as a substitute for it,—"all poyntes that be *dispensative*,"—occur in

William Roy and Jerome Barlowe's *Rede me and be nott wrothe* (1528), p. 55 (Mr. Arber's edition).

P. 92, note 1.—*Indispensable,* 'excluded from dispensation.' This and its corresponding substantive, *indispensability,* are used by Edward Lord Herbert.

"He hath found, at last, that the marriage with Queen Katharine was *indispensable,* as being against the Law of God." *The Life and Reign,* &c. (*ut supra*), p. 378.

Another instance is seen at p. 244; and *undispensable,* in the same sense, occurs at p. 245.

"First, the *indispensability* of the first marriage, as being against the Law of God." *Ibid.*, p. 401.

P. 93, note 2.—Sir Henry Ellis explains the expression "the Kynges widue" by "*disposable* in marriage by the King." *Original Letters,* &c., Second Series (1827), Vol. 1, p. 121.

P. 94, note 1.—"But some will object, that impropriate churches, with their oblations and tithes (the fat of impropriations), are made lay and temporall, and, as lay and temporall things, *disposable* at the will of the owner." Clement Spelman (1646), in the edition, then published, of Sir Henry Spelman's *De Non Temerandis Ecclesiis,* To the Reader, sig. a 4 v.

P. 96.—Insert *tremblable,* 'to be trembled at.'

"But, which is *tremblable* and monstrous, there be some who, when God smites them, they fly unto a witch, or an inchauntresse, and call for succour," &c. George Benson, D.D., *A Sermon,* &c. (1609), p. 72.

P. 96, foot.—*Question,* for 'hold amenable or answerable,' or else 'call to account.'

"Hee that is onely in a meere possibilitie to be *questioned,* arraigned, divorced, and disinherited for his sinne, and is not actually *questioned,* arraigned, divorced, disinherited, and condemned for it," &c. William Prynne, *The Perpetuitie of a Regenerate Mans Estate* (1626), p. 336.

"'Who can stretch forth his hand against the Lords Anointed, and be guiltlesse?'—namely, of high treason before God and man. Hee, whoever hee be, shall be *questioned* for it, and found guilty of

the highest crime, upon triall, and shall have the due demerit of all traitors," &c. Rev. Edward Symmons, *A Loyall Subjects Beliefe* (1643), p. 44.

"All which they considered the more, that the Cardinal had so long exercis'd his legatine power, without that the King either seem'd to dislike it, or any other had *question'd* him for it." Edward Lord Herbert, *The Life and Reign*, &c. (*ut supra*), p. 292.

"He either was to have been *questioned* in his own person, or not to have been condemned in the title to the sentences passed on another man." Dr. Peter Heylin, *Certamen Epistolare* (1659), p. 202. See also The Epistle, sig. A 5 r.

Question with, for 'confer with.'

"And now our Hezekiah, whose age and knowledge informe him unto reformation of those their errors, while his Highnesse beginneth to *question with* his Levites touching their heapes (or, rather, hopes of heapes), and would willingly remove these Tobiahs from the church-chambers, alas! he findeth Achan the best part of Israel; many Ierosylites, few true Israelites; robbers, not restorers, of Levies portion." James Sempil, *Sacrilege Sacredly Handled* (1619), p. 100.

P. 97, foot.—*Question with*, for 'question.'

"And, therefore, they teache, Whensoever such visions of spirits are shewed, men should use fasting and praier or ever they demaunde any question of them, which, say they, in the tenth and eleventh Chapters of Daniell, is read to have bene done by Daniell himself. Besides this, shrift and massing should be used ere we *question with* them," &c. *Of Ghostes and Spirites*, &c. (1596), p. 106. See also pp. 30, 107 (*bis*).

P. 98, foot.—*Congratulate with*, for 'congratulate.'

"He sent presently to *congratulate with* him, and to make a confederation against the Emperour." Sir Nathanael Brent, Translation of *The History of the Council of Trent*, &c. (1616), p. 35 (ed. 1676).

P. 100, foot.—*Flatter with*, for 'flatter.'

"Men which blaunche and *flatter with* us are alwayes suspicious. Why, then, should not such spirites be suspected?" *Of Ghostes and Spirites*, &c. (1596), p. 196.

Persuade with. The construction of this phrase, in the following passage, is deserving of notice.

"There was none that better coulde put in effect their desire,

and *perswade with* His Majestie the great importance of that amoassage." Robert Parke, *The Historie of . . . . . China*, &c. (1588), p. 128.

P. 102, foot.—*Deprive*, 'take away.'

"Yet, at the last, for all my sober lyfe,
The chaunce of fortune I cowld no wyse resist,
Whos crueltie myn honor cruellie did *depryfe*,
And gave me an overthrowe or ever I it wyst."
George Cavendish (1558, *ubi supra*), Vol. 2, pp. 78, 79.

P. 103, foot.—*Deprave*, 'blame,' 'malign,' &c.

"Loo the reward, alas! that men shall have,
For all ther travells, in ther dayes old,
With a small spot ther honor to *deprave*."
George Cavendish (1558, *ubi supra*), Vol. 2, p. 82.

Another instance is seen in Vol. 2, p. 139.

P. 104, foot.—"Holy Scripture witnesseth, that, for synnes of a kyng, the people been oftyntymes punysshed, and, for the synne of the people, kyngs been *deprived* and put downe." Sir John Fortescue (*temp.* Hen. VI.), *Works* (1869), p. 487.

P. 105, foot.—"*Deprived from* the fruition of Gods presence." *Of Ghostes and Spirites*, &c. (1596), p. 103.

"So, to *deprive* it *from* being a visible and palpable word," &c. Rev. John Yates, *Ibis ad Cæsarem* (1626), Part 2, p. 141.

P. 106, foot.

"This Raphe, whether dasyd with feare, or *bereft* his wyts, promysed to folow, and obey his commandment." Anon., Translation of Polydore Vergil's *Historia Anglica* (*temp.* Hen. VIII.), p. 183 (Camden Society, 1844).

"As soone as she had intelligence how her soons wer *bereft* thys life," &c. *Id.*, *ibid.*, p. 189.

"I lost myne honor; my treasure was me *beraft*."
George Cavendish (*ubi supra*), Vol. 2, p. 15.

"For deathe hathe *bereft*, to our great dolour,
Mary, our mastres, our quene of honor."
Id., *ibid.*, Vol. 2, p. 163.

"Whan they should see the crowne *bereft* from Prince Edward,"

&c. Anon., Translation of Polydore Vergil (*ut supra*), p. 187 (Camden Society, 1844).

"Thai hoved still upon the flode,
And *reved* pover men thaire gude."
Laurence Minot (1352 ?) in *Political Poems and Songs*, &c. (1859), Vol. 1, p. 66.

"It is a great sinne . . . . . presumptuously to *reave* that from God, that others have already dedicated and delivered unto him." Sir Henry Spelman, *De Non Temerandis Ecclesiis* (1613), p. 25 (ed. 1646).

The construction of *reave*, in the following passage, is noteworthy.

"My Lord Prince . . . is . . . . . also *reffte*, in the begynnynge off his lyffe; *from* the comforte off his most dere moder." Bishop Cuthbert Tunstal, to Henry VIII. (1538), in Sir Henry Ellis's *Original Letters*, &c., Third Series (1846), Vol. 3, p. 147.

P. 108, foot.—"The appointment of Astronomer Royal was held by Halley twenty-two years; and, though, for the two first of them, the Observatory was entirely deprived of instruments, and, for the next four, a five-feet transit only was *available*," &c. Sir John F. W. Herschel, *Essays*, &c. (1857), p. 606. See also pp. 281, 602.

"Sharing the general regret at this severe loss, and sympathizing deeply with the feelings of the surviving relatives, it occurred to me that very simple and inexpensive means were *available*, which, if employed, would, at the least, afford a melancholy consolation to the afflicted relatives," &c. Mr. Charles Babbage, *Passages from the Life of a Philosopher* (1864), p. 175.

Other instances of a like use of the word occur in pp. 245, 371, 462.

P. 109.—*Avail one's self by* is a phrase which has actually been used.

"And my peculiare profite perswaded me, sometimes, to *availe my selfe by* their folie," &c. James Sanford, Translation of Agrippa (1569), fol. 44 r.

Serve one's self of. *Serve one's self with* has been used as its equivalent.

"Not having delicacy enough to be disgusted with the ridicule in her character, [he] *served himself with* her foible, to effect his designs." Mrs. Lennox, *The Female Quixote* (1752), Vol. 1, p. 192 (ed. 1820).

P. 109, note 1.—*Prevail one's self of*, as Mr. S. W. Singer has shown, is used by Dryden.

P. 109, note 3.—*Profit one's self of, profit one's self with.*

"In their visitation, they . . . . . doo put in prison and punish such as they knowe to have abilitie, and doo not *profite themselves thereof.*" Robert Parke, *The Historie of . . . . . China*, &c. (1588), p. 94.

"Manie times it happeneth that the bringers up of them [certain cattle] doo kill tenne thousand head of them, onely to *profite themselves with* the skinnes," &c. *Id., ibid.*, p. 319.

P. 115, foot.—*Account*, 'count,' 'compute,' &c.

In a poem, *On the Deposition of Richard II.*, supposed to have been written in 1399, *account* is twice used in the sense of 'take account of.' See *Political Poems and Songs*, &c. (1859), Vol. 1, p. 399.

"So that, for to knowe the number of people that is in a great campe, it is done with great ease, in *accounting* the ensignes of a thousand men, which are easily knowne." Robert Parke, *The Historie of . . . . . China*, &c. (1588), p. 65. See also pp. 49, 61, 374, 392.

"The Atticke groat and the Romain peny are, by common valuation, all one. Budeus *accounteth* one of them worth 8 crusados: so this summe [of 200,000 groats], according to his reckoning, amounteth to 26,000 florens." *Of Ghostes and Spirites*, &c. (1596), p. 23. See also pp. 188, 213.

"Therefore, they were not truly regenerated and ingrafted into Christ by their very baptisme; for, then, their effectuall vocation should bee *accounted* from the time of their baptisme only, and not from any other time." William Prynne, *The Perpetuitie of a Regenerate Mans Estate* (1626), pp. 348, 349.

P. 117, foot.—Coleridge, in the three passages referred to, has "its *inappellable* authority," predicated of "Word of the Lord;" "an *inappellable* bearing witness to the truth and reality of our reason;" &c., which he says the conscience consists in; and "the *inappellability* of the Councils."

Inappellable, to mean, as above, 'not to be appealed *from*,' ranks with *unappealable*. In the sense of 'not to be appealed *to*,' it is justifiable by one of the significations of the Latin *appellare*.

"Like *inappellable*, 'not to be appealed *from*,' is *irrenitible*, only

that we here have an adjective from a verb neuter. In Chapman's *Al Fooles* (1605), Act 5, there occurs : "For there [*i.e.*, as for their] force, it is *irreuitable;* for, were they not *irreuitable*, then might eyther propernesse of person secure a man, or wisdome prevent am [em, *i.e.*, them]," &c. The meaning required is 'fruitless to be striven against.' The supposed mistakes in *irreuitable* are, both of them, perhaps typographical. That, by understanding *irrenitible* to be intended, I have restored the true word, will, I apprehend, hardly be questioned.

P. 118, note 2.

"Thoru busschis and brooches
This beste, of his kynde,
Secheth and *sercheth*
The schrewed wormes," &c.

Poem *On the Deposition of Richard II.* (1399 ?), in *Political Poems and Songs*, &c. (1859), Vol. 1, pp. 391, 392.

"Wherfor, sithen ye be now in this londe, where ye may *serch* and find the trouthe therof, which ye knew not then, we thinketh it were for you nowe to make suche serche, and thanne to declare, by your wrytinge, the clernesse and trouthe of this matier ; for, else, the Kings title," &c. Sir John Fortescue (1471), *Works* (1869), p. 538.

P. 126, note 3.—Robert Parke often uses *recover* in the sense of 'receive,' 'collect.'

"Yet doth there die many thousandes of people, both smal and great, in al the fifteen provinces of this kingdome, which is no small griefe unto them who, with a Christian zeale, doth consider this heavie tribute of so many soules that the Divell doth *recover*, everie day, and carrie them unto his mansion or dwelling." *The Historie of . . . . . China*, &c. (1588), p. 366.

I may remark, in passing, that Parke, in the work here quoted from, repeatedly uses, instead of *different from, different to*,—of which I had previously observed no instance occurring earlier than in 1603,—and also *different unto*.

P. 132, foot.—"But all earlier observations at sea, or, rather, all up to a comparatively recent period, are vitiated by another source of error, arising from the iron of the ship, and that in a manner the more hopelessly *irrecoverable*, because the error so induced

is not constant, but varies," &c. Sir John F. W. Herschel, *Essays*, &c. (1857), p. 71.

P. 137, foot.—*Revest*, in the sense there exemplified, is used by Thomas Langley, Abridged Translation of Polydore Vergil's *De Inventoribus Rerum* (1546), fol. 108 (ed. 1551).

Revesture, in the old sense of *revest*, that is to say, 'invest,' 'clothe,' is also found.

"He *revestred* the statue of the Emperoure Constantine with a golden cloke." Anon., Translation of Polydore Vergil's *Historia Anglica* (*temp.* Hen. VIII.), p. 285 (Camden Society, 1846). See, for other instances, pp. 80, 183.

The verb *revestre* was used in the same way, by Archbishop Cranmer, in 1533. See Sir Henry Ellis's *Original Letters*, &c., First Series (1825), Vol. 2, p. 38.

Repart, 'part,' 'divide,' 'distribute.'

"First, these Judges, in al cities and townes of their jurisdiction, do number the housholds, and do *repart* them in ten and tenne housholds; and upon the tenth house they do hang a table or signe, whereon is writen the names of those ten housholders," &c. Robert Parke, *The Historie of . . . . . China*, &c. (1588), p. 83. See also pp. 45 (*bis*), 46 (*bis*), 51, 319.

At p. 365, *impart* is strangely used in the same sense: "All is *imparted* into fifteene provinces," &c.

P. 144, foot.—"Those who hoped that the ancient social system had received from the French patriots of 1789 a shock which she would never *recover*, must, indeed, from that period, have raised their hopes, and renewed them only to lose them, one after another, and to deplore the condition of humanity, by which the fairest and best of all good things seems fated to be the most unattainable." J. C. Hobhouse (Lord Broughton), *The Substance of some Letters*, &c. (1816), Vol. 1, p. 218.

"Marshal Grouchy had *recovered* his alarm, and the Prince of Eckmühl regained all his confidence, by the arrival of General Vandamme, which, he said, had rendered the defence of Paris much less difficult," &c. *Id.*, *ibid.*, Vol. 2, p. 105.

P. 146, foot.—"All is *deprived* me, and I am left here their desolate and miserable master." George Cavendish, *The Life of Cardinal Wolsey*, &c. (ed. Mr. Singer), Vol. 1, p. 286.

P. 154, foot.—Thomas Langley, in the work there quoted from, affords, in fol. 118, another instance of *fast* as a verb active:

"Sainct Gregory was the aucthor, that neither flesh, nor any thing that hath affinitee with it, as chese, milke, butter, egges, should be eaten on suche daies as were *fasted*."

P. 156, foot.—In many other cases besides those mentioned, verbs, contrary to living usage, once had certain prepositions after them, with the effect, often, of giving to the combinations the force which the simple verbs have at present. Such, for instance, were *depend*, followed by *by*; *esteem*, followed by *for*; *depend*, *particularize*, *prosecute*, followed by *in*; *participate*, followed by *of*; *interpret*, *paraphrase*, followed by *on*; *noy* (annoy), followed by *to*; *blow* (a trumpet, &c.), *leave*, *starve*, followed by *up*; *reign*, followed by *upon*; *marry*, followed by *with*.

P. 172, foot.—"It is to express the perception, and enable us to speak consistently, and, at the same time, definitely, concerning the amount, of this risk, that the term 'probability' has been invented; a term having reference to our ignorance of the analysis of events, and of the efficient causes which really necessitate the successive steps by which they arise; and that not generally, but with special and personal reference to the *party* using that term; so that the same physical relation, the same historical statement, the same future event, may have very different degrees of probability in the eyes of *parties* differently informed of the circumstances, the causes in action, the reputation for veracity of the testifying authors, or their opportunities of knowing the facts related." Sir John F. W. Herschel, *Essays*, &c. (1857), pp. 368, 369.

Party and *parties*, for 'person' and 'persons,' are found in pp. 645, 678, 745, also.

"To put an end to this negligence, he [St. Augustine] took care that narratives should be drawn up by the *parties* concerned in any miracle, and publicly read to the people." Mr. Leslie Stephen, *History of English Thought in the Eighteenth Century* (1876), Vol. 1, p. 267.

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